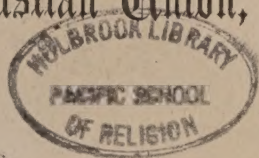


# SEVENTH ANNUAL REPORT

OF THE

American and Foreign Christian Union,

PRESENTED AT



THEIR ANNIVERSARY,

HELD ON TUESDAY, MAY 6, 1856,

IN THE

BROADWAY TABERNACLE, NEW-YORK.

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1856.

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## GENERAL PRINCIPLES.

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THE American and Foreign Christian Union has taken the place and assumed the responsibilities of the Societies known as "The Christian Alliance," "The Foreign Evangelical," and "The American Protestant" Societies. In conducting its affairs, the following principles are faithfully observed, namely :

1. All donations made specifically for the work in the Home or Foreign field are faithfully expended in that field, in strict accordance with the wishes of the donors.

2. In the employment of laborers at home and abroad, sincere piety, proper talent, and the possession of other qualifications necessary for the place and the work contemplated, determine the choice of the Board, irrespective of the ecclesiastical connections of the candidate.

3. In its operations abroad, the Society acts, wherever it is practicable, though the organizations, societies, boards and committees, on the ground.

4. In publishing Books, Tracts, etc., the Society neither publishes, nor circulates, nor aids in publishing or circulating, any thing that is of a sectarian character.

5. When it becomes necessary for the Society's Missionaries to organize churches, whether at home or abroad, those churches are at liberty, when fully established in the faith of the Gospel, to connect themselves with such evangelical denominations as they may prefer.

6. In prosecuting its great work, the American and Foreign Christian Union cheerfully extends its aid to the several branches of the Church of Christ which are found within the sphere of its labors.

## IMPORTANT FACTS.

1. "The Society presents to the observation of the world a practical union of evangelical Christians, of different denominations, harmoniously engaged in the defence and propagation of the Gospel.

2. "The Society occupies a field of great extent and importance, to whose culture no other Society is exclusively devoted.

3. "The Society seeks the salvation of people whose numbers are immense, and whose religious condition is extremely unhappy.

4. "The Society is fitted for the work for which it was designed.

5. "From the nature of the case, the hope of comparatively early and



valuable returns to the cause of evangelical religion, is warranted for all the outlay on the part of the Society.

6. "Past experience has demonstrated that other Agencies patronized by the Christian community were not fully adequate to the work which needed to be done."

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## C O N S T I T U T I O N .

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ARTICLE I.—This Society shall be known by the name of THE AMERICAN AND FOREIGN CHRISTIAN UNION.

ARTICLE II.—The object of this Society shall be, by Missions, Colportage, the Press, and other appropriate agencies, to diffuse and promote the principles of Religious Liberty, and a pure and evangelical Christianity, both at home and abroad, wherever a corrupted Christianity exists.

ARTICLE III.—Any person may become a Member of this Society by contributing annually to its funds. Thirty dollars, paid at one time, shall constitute a Member for Life; and one hundred dollars, paid at one time, shall constitute a Director for Life; and any person, on the payment of a sum which, in addition to any previous contributions to the funds, shall amount to one hundred dollars, shall be a Director for Life.

All Life Members and Life Directors of the American Protestant Society, the Foreign Evangelical Society, and the Christian Alliance, shall be Life Members and Life Directors of this Society. Life Directors shall have the privilege of meeting with the Board of Directors, and of participating in their deliberations and discussions.

ARTICLE IV.—The Officers of the Society shall be a President, Vice-Presidents, two Secretaries for Correspondence—one for the Home, and the other for the Foreign Department—a Recording Secretary, a Treasurer, a General Agent for the Publication Department, and a Board of forty Directors, who shall be chosen annually, as hereinafter described; and in default of an election, the Directors last chosen shall hold their offices till others are elected.

ARTICLE V.—The Board of Directors, one half at least of whom shall be laymen, and twenty-four at least of whom shall reside in the city of New-York and its vicinity, shall be chosen from the several evangelical denominations of Protestant Christians, but no more than one fourth part from any



one denomination. The Board shall be divided into four classes of ten persons each, one of which shall go out of office at the end of each year, but shall be reëligible. The President, Secretaries, Treasurer, and General Agent shall be, ex-officio, members of the Board.

ARTICLE VI.—The Board of Directors shall have the control and disposal of the funds and property, of every name whatsoever, of the Society, and the direction of its concerns; shall meet at least once a month; and seven members shall constitute a quorum for the transaction of business at any meeting regularly convened. The Board shall form their own rules for the transaction of business, take such security of the Treasurer as shall be deemed proper, fill all vacancies that may occur in their body during the year next following their election, and also all vacancies that may occur among the officers of the Society till the next annual meeting; appoint Missionaries, Agents, and such Committees as the interests of the Society may require, and instruct them as to the field and manner of their labor, employ such means for the accomplishment of the object of the Society as occasions and exigencies may demand, keep regular minutes of their proceedings, and make an annual report of the same to the Society. The Board shall meet within fifteen days after the annual meeting of the Society, for the appointment of officers of the Society, and Committees, and the transaction of whatever other business may come before them; and subsequently monthly, or on their own adjournment.

ARTICLE VII.—The Board of Directors may admit, as an Auxiliary, any society or association organized to labor in the same field, according to the principles and upon the plan proposed by the Society, which shall agree to pay its surplus funds into the treasury of the Society, which shall send to the Secretaries a copy of its constitution and annual reports, giving the names of its missionaries and fields of their operation. And every Auxiliary which shall pay the whole of its funds to the Society shall be entitled to a missionary or missionaries, to labor in such fields as it may designate, at least to the amount of its contributions, provided such designation be made at the time of payment. The officers of all auxiliary societies or associations shall be, ex-officio, Directors; and the annual contributors to their funds shall be members of the Society.

ARTICLE VIII.—The Annual Meeting of the Society shall be held on the Tuesday preceding the second Thursday of May in each year, when the Directors shall be chosen, the Treasurer's account presented, and the proceedings of the foregoing year reported.

ARTICLE IX.—No alteration shall be made in this Constitution, except by the Society at an Annual Meeting, on the recommendation of the Board of Directors, and by a vote of two thirds of the members present.

## THE SEVENTH ANNIVERSARY

OF THE

American and Foreign Christian Union.

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## THE ANNUAL SERMON.

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THE Annual Sermon in behalf of the Society was preached in the Reformed Presbyterian Church, (Rev. Dr. McLeod's,) on Twelfth street, Sabbath evening, May 4th, by the Rev. Professor T. W. J. Wylie, of Philadelphia, Pa., of the Reformed Presbyterian denomination. It was an appropriate and able discourse, founded on 1 John 2 : 18.

The Board have requested a copy for publication.

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## THE ANNUAL MEETING.

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THE Seventh Annual Meeting of the Society was held in the Broadway Tabernacle, May 6th, at half-past 10 o'clock, A.M., and was attended by a crowded audience. The exercises, from the commencement to the end, were sustained with more than ordinary spirit and enthusiasm. A deep impression was made. A devotional feeling was manifest which promises the happiest results.

We have attended many meetings of great interest, but rarely, if ever, any where the speeches were more appropriate, instructive,



eloquent, and effective, and the whole impression better than on this occasion.

The Rev. Dr. De Witt, the President of the Society, occupied the chair, and a large number of clergymen and laymen were upon the platform.

The meeting was opened by singing the hymn commencing,

“O for a shout of sacred joy  
To God, the Sovereign King.”

The Rev. Dr. Hawes, of the Congregational Church in Hartford, Connecticut, read the thirteenth chapter of the Book of Revelation, after which the Rev. Mr. King, of the Methodist Episcopal Church in Rockaway, Long-Island, New-York, led the audience in prayer.

Mr. Edward Vernon, the General Agent, read the Treasurer's Report, from which it appeared that the receipts for the year were \$69,330.56. The expenditures were \$67,657.91.

An abstract of the Annual Report of the Board of Directors was read by the Rev. Dr. Fairchild, one of the Corresponding Secretaries of the Society, which (somewhat abbreviated) we subjoin to the notice of the Annual Meeting.

On the motion of the Rev. Mr. Van Vechten, of the Reformed Dutch Church, Fishkill, New-York, seconded by C. C. North, Esq., of this city, it was

“*Resolved*, That the Reports, extracts from which have just been read, be accepted, adopted, and committed to the Board for publication.”

The President then read a letter from the Rev. Dudley A. Tyng, of the Protestant Episcopal Church of Philadelphia, who was expected to have spoken to one of the resolutions, excusing himself from being present on account of illness.

The Rev. Mr. Leo presented the following resolution, (seconded by the Rev. D. Dunbar, of the Baptist Church in this city,) which he sustained with an interesting speech, namely:

“*Resolved*, That in view of the happy results which have hitherto followed the labors of the American and Foreign Christian Union, both at home and abroad, the friends of this Society, and of the work which it aims to perform have strong encouragement to hope that, with the Divine aid, still greater success will attend their future efforts—and also a loud call to increase their contributions toward its support.”

Among other things, he said: “The facts which went to confirm the statements contained in the resolution were of a recent date, and near at hand.



Some of those facts had come to his knowledge from personal observation, and also through the medium of the newspaper press of the country. For the past two years and a half it had been his privilege to labor among his Roman Catholic countrymen, the Irish, in four of the States of New-England, during which time ample opportunity was afforded him of witnessing the favorable progress of the great work as it was carried on by the laborers in the various spheres of duty as missionaries, agents, or public lecturers in that field, and it was a gratifying circumstance for him to announce, that there at least God was with them, and their efforts had been crowned with success. He had witnessed twenty-two cases of conversion from the Romish to the Protestant religion, brought about by these lectures, and he was confident that many more would be brought to a knowledge of the faith that saved. Owing to the faithful, zealous, and laborious efforts put forth in New-England, the seeds of truth had been extensively planted in the minds of Roman Catholics throughout the entire region. It was evident to all that a growing defection was taking place from the ranks of the Romanists in this whole country. It was impossible to stop the progress of this work. Rome had as yet delivered no infallible recipe calculated to prevent the progress of free thought and free inquiry in this country, and the Roman Catholic prelates, and most distinguished Roman Catholic leaders, begin to feel and understand, and take measures against this alarming fact. The object of the convention at Buffalo, comprising among its numbers twenty-six priests, and many distinguished laymen, was to induce the Catholics, if possible, to emigrate in a body, no matter where—and the wilds of Minnesota and the pestilential swamps of Ottawa were named as places—provided they could be induced to abandon this heretical Protestant country, which was so dangerous to the interests of the Mother Church. The plan was excellent—its only fault was it did not succeed; and those forty millions of dollars of Catholic money, which the prelates hoped to get the control of, were still in the banks of the nation, and millions of Catholic friends were still here having no disposition to leave. It was too late in the day to attempt any such measure as that, for the Roman Catholics have declared that they will no longer be ruled by the lay or clerical demagogues of their Church.”

Mr. Leo presented many facts illustrative of the subject in hand, and concluded by an earnest and eloquent appeal to the Protestants of America to seek to prevent, by all Gospel means, the growth of Catholicism—the most certain of which being a free distribution of the sacred Scriptures, and bestowing a liberal education on the people.

The Rev. Dr. Sunderland, of the Presbyterian Church in Washington City, D. C., seconded by the Rev. Dr. Joel Parker, of this city,

in an eloquent and powerful speech, of nearly half an hour's length, (of which we hope to give our readers hereafter a synopsis, prepared by himself,) moved the following resolution, which was unanimously adopted, namely:

"*Resolved*, That as the overthrow of the Apocalyptic Babylon (Rome Papal) is, according to the teachings of the Scriptures, in order to the extension of the kingdom of Christ throughout the earth, which is to be effected through the power of the Gospel, connected with human instrumentalities, it is the duty of all men to pray and to labor earnestly and unceasingly that it may be accomplished at the earliest moment."

Meanwhile we give the following brief notice of his speech, taken from the *Journal of Commerce*, namely:

"Rev. Dr. Sunderland said, that the Romish Church was a combination of heathen doctrines and Pagan principles. Its whole policy is anti-Christian. It is utterly at war with the Gospel. It arrogates the prerogative of supreme power to finite minds. It requires abject submission to its tyranny as a crown of salvation. It is a material system, propagated by brute force and malignant subtlety. The prostration of this system is the great work of the Protestant Church. The entire organization of the Papal party must be overthrown, for it is only thus that civil liberty can exist. Papacy retards civilization, and is, therefore, a formidable obstacle to the advancement of the Gospel. It keeps the Continent of Europe in subjection to its despotic will, and crushes the spirit of civil liberty wherever it struggles into light. It had always torn from the people their dearest rights, and trampled upon their most sacred immunities. It was the untiring foe of freedom everywhere. The speaker recited at length the deceptions and cruelties which the Romish Church, in all ages, had practised upon mankind. He predicted that this Antichrist would soon fall under the assaults of a true Christianity."

F. T. Frelinghuysen, Esq., of the Reformed Dutch Church in Newark, New-Jersey, next addressed the meeting, in a speech of great beauty and power, showing,

"That Romanism, being opposed to both intellectual and moral elevation, and subversive of civil and religious liberty, should be most carefully and vigorously guarded against, in a free country like ours."

The speech was received with demonstrations of much satisfaction, and the speaker resumed his seat amid great applause.

The audience then arose and sung the hymn commencing with the lines,

"Stand up and bless the Lord,  
Ye people of his choice."



At the close of the singing, the Rev. Dr. Burchard, of the Presbyterian Church in the city of New-York, submitted the following resolutions, which were unanimously adopted, namely:

"1. *Resolved*, That in the awakened feelings of the population of this country in regard to the Papacy and its operations, and the moral and religious condition of the masses who are under its control in different parts of Christendom, there is an encouraging assurance not merely of the protection of our beloved country against its corruption and various evils, but eventually of abundant supplies, by means of which evangelical missionaries shall be sent forth to labor, in all Papal lands, for their conversion to Christ.

"2. *Resolved*, That in the unity of the evangelical branches of the Christian Church, in regard to the essential doctrines and duties revealed in the Scriptures, there is not only a broad and substantial foundation for coöperative efforts on the part of their members in all truly catholic religious enterprises, but many and weighty motives to urge its practical illustration. The recent development and growth of the spirit of intense denominationalism in the country, tending to separate the hearts and energies of the said different branches of the Christian family, is therefore deeply to be deplored; and, in the judgment of this meeting, in all suitable ways it should be discountenanced by all the people of God, inasmuch as it is adapted greatly to retard the progress of the Gospel, if not effectually to prevent its noblest anticipated achievement—the spiritual subjugation of this world to Christ.

"3. *Resolved*, That as the Romish hierarchy and the members of the Papal communion find in the number and variety of the Protestant denominations, and in their action, independent of and separate from each other, one of their most plausible objections to Protestantism, (the unity of which the Gospel speaks, as existing among Christians, being apparently absent,) the friends of Protestantism and of evangelical truth are urgently called upon to lay aside all differences on minor matters, and to unite their efforts in those catholic enterprises whose objects are the furtherance of the Gospel and the salvation of souls, that the objection may be removed, and thereby, if it may be, Romanists may be savingly benefited.

"4. *Resolved*, That in the recent persecutions of Protestants and inquirers for the truth in Bohemia, and of the missionaries, especially of the Central Protestant and Evangelical Societies, in France and Switzerland, with which the American and Foreign Christian Union coöperates, by which some of the Protestant chapels have been closed, schools suspended, colportage forbidden, some individuals thrust into prison, and others fined, and otherwise oppressed, a new demonstration of Rome's real spirit is given, and a strong argument is furnished to guard against her movements: and deeply grieved, because of the sufferings of their brethren for the Word's sake, this Society assure them of their Christian sympathy and prayers to the Head of the Church in their behalf, that they may be triumphantly sustained, and soon



delivered from the power of their enemies, and that their trials may tend 'to the furtherance of the Gospel.'

"5. *Resolved*, That having engaged in efforts, with the friends of religious freedom, to secure the abrogation of the death-penalty in Turkey in Europe, which threatened the subject of that government in case of a change of the Moslem faith for any other creed, this Society has heard with great satisfaction, that by the official firman of the Sultan, religious liberty is proclaimed and guaranteed to all of his subjects. The members also would gratefully record their acknowledgments to God for similar proclamations on the part of New-Grenada, Venezuela, and the Argentine Republic, and devoutly pray that the enjoyment of religious liberty may soon be realized throughout the whole world.

At this stage of the exercises, the venerable and reverend Dr. Hewitt, of Bridgeport, Connecticut, to two of whose sons, as having apostatized to the Romish communion, reference had been made in the Annual Report, came forward, and, under the influence of great mental agony, desired to be heard. Leave was promptly and cheerfully granted. Whereupon, in a calm and Christian manner, producing a most profound sensation throughout the audience, addressing the President and officers of the Society, he said:

"I thank you, brethren, for having allowed me to perform a most painful duty. It is known very extensively, and has of late been published in not a few of our papers, that I am the father of two young men who have gone from the faith of their fathers and their forefathers to the Roman Church. It has been referred to in the abstract of the Report made to this meeting by the Secretary.

"Brethren, I belong to Christ. I am an old man, decaying both from age and grief, and I take the opportunity granted me to stand up before this assembly, and through the medium of the Press before the public at large, as a witness for the faith once delivered by the Saviour, and for the faith incorporated in the fundamental articles of the churches denominated evangelical.

"For the propagation of that faith I have labored between forty and fifty years. In that faith I stand before you to-day, and in that faith God grant that I may die.

"My only living sons, two upon earth—I hope I have two in heaven—have renounced, denounced, and cursed the faith of their fathers. 'Lord, forgive them, for they know not what they do.'

"An influence has been exerted upon a multitude of persons, who have not had the opportunity, like my brethren, of being with me these many years, (in the pulpit and in the various labors for the propagation of religion, in its faith and fruits, at home and abroad,) and who need no confirmation

from my lips that I hold fast and firm to the sound words delivered unto me when hands were laid upon me setting me apart to the Christian ministry, to induce a belief that I am wavering in regard to evangelical truth. I understand that with a multitude of these poor deluded persons, of whom you have heard mention to-day, it is believed that I have connived at my sons turning to the Roman Church, and it is predicted constantly that I, together with other members of my family, will soon follow.

"I have no other opportunity than this to give such testimony, in the face of many witnesses, that when I am laid in the grave reports shall not be propagated that I first departed from Christ and his Church, (after my deluded sons,) and then departed this life.

"I have only to say what I have said, desiring that the churches and the ministers of Christ among whom I have lived and by whom I am known, may hear it—also that it may reach the ears of the various congregations of Romanists in this city, some of whom may be here. I know not but my youngest son is here, and if he be, let him hear and remember the testimony that his father gives this day before the face of God and before the face of his people. In no respect whatever—not even by the slightest possible variation, directly or indirectly, have I failed in inculcating, as upon my sons while under my instructions, even till now from the pulpit, (and I trust that I shall continue so to do to the latest breath of my life,) that great body of doctrinal truth taught in the sacred Scriptures, professed in the Protestant world, sealed by the blood of a multitude of martyrs, and, I fear, to be repeated again by effusions of blood hereafter. This is my testimony, and God is my witness. And be ye witnesses, younger brethren, and forget not, as long as you live, that the old man now before you shall live, and if God grant him grace to persevere, will die in the faith that he has professed and preached now almost half a century."

The reverend and venerable father resumed his seat, weeping bitterly. There was scarcely a dry eye among the audience.

The Rev. Dr. Tyng was then introduced, and delivered a most chaste, appropriate, and eloquent speech, which held the delighted attention of the audience, during nearly half an hour, the time occupied in its delivery. In his characteristic, felicitous manner, he encouraged the venerable minister who just preceded him, whose two sons, like the rebellious and murderous Absaloms and Amnons, had turned against and denounced him.

The case brought to his mind, he said, the fact that when her royal Majesty, the Queen of England, inspected the returned heroes of the Crimea, and saw there a man whose body was covered with wounds, and his two arms gone, with all the feeling of a mother, she ordered him to be furnished with two of the best artificial arms that could be made. It was all she could do.

"And," continued he, "my venerated brother, I feel like saying, Thy arms are lost, but we will be arms to thee. Not only will we not forget thy testimony, but we will imbibe its spirit. Not only will we remember thy appearance here to-day, but we will follow thine example, as thou hast followed Christ. And if affection, and an earnest desire to defend thy character and thy faith, expose thee to the rude assaults of those who denounce the system of Protestant and evangelical truth, come to us, we will be arms to thee." He felt that those two disaffected sons might yet be, by the overruling providence of God, the greatest witnesses of Protestantism. Absalom's pillar stands, though Absalom himself is gone.

He then spoke of the spirit with which the work of the Society should be prosecuted. "It should be in the spirit of the Bible—simplicity, meekness, and love, without carnal weapons. Against these spiritual, heavenly weapons, Rome can not prevail. Our hope is here. Here faithfully we'll stand. The front rank may fall, but we'll follow them, bury them, and take their place. And if all our American Protestants were martyred, and but ten men left, with this spirit, I firmly believe those ten would put any number of the foe to flight."

The speech was closed amidst the loud applause of the house. We regret that we have not a full and accurate report of it.

The audience then united in singing the Christian doxology, after which the apostolic benediction was pronounced by the President of the Society, the Rev. Dr. De Witt.

The Society was then called together, the President in the chair, when the minutes of the last annual meeting were read and approved. The vacancy occurring in the Board of Directors was filled by the election of the class which hold office for the next succeeding four years, and whose names appear, in the proper place, in the list of Directors. Vice-Presidents were also duly elected, whose names are inserted in the list of Vice-Presidents. A vote of thanks was passed by the Society to Professor T. W. J. Wylie for his sermon, and a copy requested for publication. Also, votes of thanks were passed to the speakers on the occasion. Having directed the first meeting of the Board to be held on Tuesday, the 13th instant, at their office in Chambers street, at 4 o'clock, P. M., and afterwards, on their own adjournments, the Society adjourned to meet on the Tuesday preceding the second Thursday in May, 1857.



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## SEVENTH ANNUAL REPORT.

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By the recurrence of this day, the Board of Directors of the American and Foreign Christian Union are reminded of an important duty to the members and friends of the Society. A report of the past year's operations is due to them. With unfeigned pleasure, therefore, they come to render an account of the stewardship with which they have been intrusted, and to avail themselves of this annual convocation, to interchange Christian and fraternal salutations.

And first of all, in the services of the occasion, they would call to mind, and gratefully acknowledge the divine goodness, in permitting them to labor another year in the sacred cause which seeks to enlarge the domain of religious freedom, and to diffuse a pure Christianity through the corrupted portions of Christendom. Notwithstanding the obstacles arising from selfishness, depravity, the conflicting opinions among men, and numerous other sources of embarrassment incident to any reformatory and benevolent enterprise, the interests of the cause have been sensibly advanced, and the tokens of heavenly approbation of what has been attempted are encouragingly manifest. These things will abundantly appear in the details which they must necessarily submit, in the account which comprises the proceedings of the year. They can not doubt that in them, all evangelical Christians will sincerely rejoice in common with themselves and the members of the Society. And they would fain hope that, by them, they will be stirred up to secure through their personal efforts a large share in the victories for the true Church which the cause is certainly destined ultimately to achieve.

The statistics relating to the multitudes sought to be benefited—to the force of the opposition—to the amount of funds received—to the stations occupied, and the missionaries employed—to conver-

sions reported, and to the publications issued—constitute an important part of the information to be communicated. They serve to give an interesting view of the cause, for whose final triumph in the earth the Society was organized and prosecutes its labors. But it is not the whole view. There are other things inseparable from it, whose contemplation is indispensable even to an approximate conception of the magnitude and importance of the work to be done, in restoring pure Christianity to the portions of Christendom corrupted by the Greek and Roman apostasies. Nor is the contemplation of these things less necessary to a just apprehension of the claims which this cause has upon all evangelical Christians, and especially upon the Christians of our own country.

They will speak of some of these things. But before they proceed to speak of them, they would say a few words in regard to the operations and the visible results of the year just closed.

In its general bearings and aspects, though having some remarkable features, the year has been very similar to the one which immediately preceded it, touching all the subjects comprised within the proper scope of the American and Foreign Christian Union. The great outline of providential dispensations to the Church and to the world has maintained its divinely-appointed uniformity, reminding us of the Scriptural declaration, that "The thing that hath been is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun."\*

The year, however, has not been destitute of incidents both adverse and prosperous. From the former of these, among which might be named the strong political excitement that has prevailed in the nation, confounding, in the minds of many, all efforts for the moral and religious improvement of Romanists with partisan politics, and also the remarkable development of denominational feeling, going to diminish all contributions to objects not of denominational character, the Board naturally apprehended very serious embarrassment. And to strengthen this apprehension, two fields previously occupied by agents with considerable advantage to the cause have been unoccupied during the year chiefly for want of persons of suitable qualifications. In two other fields, the ordinary labor has been much interrupted, the former occupants having been called to the service of the Church in other relations.

In addition to these things the Board ought not to omit to notice the absence of the Secretary for Foreign Correspondence; the Rev.

\* Eccl. 1 : 9.

Dr. McClure, who, in November last, at their request, repaired to Europe, where he still remains, though his return is now expected very soon, for the performance of service of great importance to the future operations and welfare of the Society.

These events have necessarily had great influence. Their natural tendency was to diminish the receipts of the treasury, and the general operations. But notwithstanding their occurrence, and the solicitude they induced, they have not depressed the cause below the attainment of former years. As a whole the operations of the past year are in advance of the one which immediately preceded it.

The number of laborers in the various branches of the Society's service employed the whole or parts of the year, at home and abroad, was 119. Of these 52 were in the foreign, and 67 in the home field, being 11 more than those employed the year before.

The receipts of the treasury are also somewhat in advance of the previous year; a full account of which and the disbursements may be seen in the usual place at the end of this report.

Thus God has been better to the cause than the fears of the Board sometimes allowed them to hope; and his favor thus graciously vouchsafed has given depth to the convictions they have entertained from the beginning, that he will smile upon the design which seeks to release the Church from the dominion and oppression of the great anti-Christian apostasies. They feel by it assured in the highest degree, that notwithstanding every discouraging event that may in the present period of her history await and overshadow the cause, whether it be the apathy of nominal Protestants, the developed enmity of large masses of the different populations of the earth, the multiplication of political intrigues by hostile rulers or men in power, or any thing else, He who once brought Israel out of Egyptian bondage, and installed him in the land promised to Abraham centuries before, will give her the deliverance sought, and verify the prediction that "From the rising of the sun even to the going down of the same, my name (the Saviour's) shall be great among the Gentiles, and in *every* place incense shall be offered unto my name and a pure offering."\*

But they must speak of some other things having a direct or collateral bearing upon the work of the Society, and which serve to illustrate the necessity of its being prosecuted with diligence and great vigor.

And 1st. The Board feel constrained to say, that the spirit of



Formalism, the desire for an external, sacramental religion, spoken of by them on a former occasion, as developing itself in some parts of the Protestant Church, appears to be gradually widening its sphere, in certain quarters, and producing most deplorable results.

The charm of antiquity in regard to its doctrines and usages—its pretended conformity to the patterns exhibited by the Fathers, in the early ages of the Christian era, and the easy terms on which it proffers salvation, are adapted to give it currency with certain classes of mind.

The natural bias, too, of the human heart against the humiliating and holy claims of an evangelical and spiritual religion, serves to increase the eagerness with which it is received. But it leads its admirers and those who embrace it, from the fountains of light and of life, into the dismal and cheerless regions of darkness and of death. It is indeed one of the most effective and dangerous recruiting forces of Rome, by whose false shows and cunning craftiness, many have been led into that moral charnel-house, over which the apocalyptic harlot presides, to their utter undoing.

Against it and its snares, the Board would again record their testimony. It puts "the Church" in the place of Christ, divests the Scriptures of their proper authority, appends tradition to the sacred record as a rule of faith, and ascribes to mere outward forms and ceremonies a vitalizing and saving efficacy. Thus it undervalues and practically dishonors and disowns that "blood" which alone "can cleanse from sin;" and teaches its disciples to rest for future safety on ground where ruin threatens, and will certainly at length unfold its destructive stores.

The Board name this form of error, this radical corruption of the Gospel, not merely as one of the "signs of the times" which should be noted, but as constituting a very strong appeal to all Christians, who hold the faith that saves, and desire its propagation, to come with zeal and persevering energy to the support of those who are striving against Rome and the apocryphal systems connected with her. This form of error has come stealthily over the land, and in this manner is continuing its march. It has impressed its taint upon a wider surface than has been generally supposed, and unless checked in its progress, must work most disastrously to the cause of evangelical religion. The pulpit and the press, in kind and convincing tones of remonstrance, should therefore be heard in respect to it, that the travellers to eternity be not turned from "the old paths," from "the



good way" that leads to "rest," into that which goes down into destruction.

2d. In this connection, they would say they have observed, with no little concern, an unusual manifestation in our country, during the year, of what may be called denominationalism—a tendency to limit, if not ultimately to withhold, on the part of different branches of the Protestant Church, coöperative efforts in matters of benevolence.

This aspect of the times, they can not but regard in some of its relations and bearings, as very unfavorable to the cause of evangelical religion. The Board do not desire to see the Protestant denominations abandon their respective organizations for missions and other evangelical objects, which they have established. On the contrary, they wish them all prosperity; and in this country there are resources and room enough for them, and many others besides, of a general and catholic character. In addition, therefore, to the efforts made in connection with denominational Committees or Boards, they desire to see enlarged, and scripturally liberal views obtain, securing such *united efforts*, as shall give sensible demonstration of the ONENESS of all evangelical Christians, in regard to the essential doctrines and duties revealed in the Gospel.

In such unity of faith and efforts, Rome is furnished with a practical and effective refutation of one of her most popular objections to the Protestant community, namely, "that it consists of a great number of *sects*, who are ever at war with one another." The Board can not see the circle of Christian intercourse and coöperation, in behalf of the common interests of Christ's kingdom, contracting itself so as to furnish support to the charges of the enemy, without putting forth an earnest effort to avert such evil.

Instead of divided and separate action, which now seems to be the tendency of the times, there is a very loud call for a cordial and effective coöperation, on the part of all the people of God, of every name, for and in the final combat with the anti-Christian powers, comprised in the Greek and Roman apostasies. On the different branches of the true Church, in respect to this predicted and great combat and its issue, God has devolved very solemn responsibilities. Evangelical religion has been too long reproached, and minor considerations ought not to cause or to allow this reproach to be still longer imposed. Separately, it is true, something can be done by denominations; but alas! how little! This will be seen very clearly,

if it be remembered that the whole force of the Protestant world combined, numerically considered, is to the force of the enemy but as 1 to 3. If its whole power, therefore, were brought to bear upon the enemy, the odds would still be very great. If the Protestant world to a man should come to the conflict, and each be able to cope with THREE of the adherents of the Greek and Latin apostasies, the conflict would then be but equally balanced. Humanly speaking, how hopeless, then, is an effort for the redemption of the cause of truth from its captivity, if but here and there an individual, or a small detachment from the Protestant communities, without concert or mutual support, go out against this overwhelming host!

This view of the subject, and we are convinced that it is the true one, at least partially shows the desirableness, and indeed the indispensable NECESSITY of the concentrated wisdom and strength of the Protestant churches, if this great work is ever to be accomplished. The Board, therefore, earnestly solicit the serious and prayerful consideration of every friend of the Saviour and of suffering humanity in regard to this matter; and they would beg of each one in his place to exert the influence which God has given him, to induce all within his sphere of intercourse to consecrate their powers to a united effort in behalf of a pure Christianity, and religious freedom.

The American Churches need some standard around which to rally for the accomplishment of this important service. In the American and Foreign Christian Union it may be found. Its organization, its genius and spirit, and preparation for the work, are adapted to the end in view. And it is believed that God has brought it into existence, just at this time, to supply a want long felt, and to be an instrument of immense efficiency in the hands of his people.

3d. Rome has not abated, during the year, any of her recently-assumed activity for the maintenance of her power in Papal countries, and also for the propagation of her interests elsewhere.

Even in her dotage, as she now seems to be, she is still vigilant, and ceaselessly active. Her wisdom and cunning, duplicity and tact, have all been put in requisition in different parts of the world. On the continents and on the islands, in the Old World and in the New, she has been present in the person of her emissaries, and the influence of her spirit, wherever her conceived interests required. No sacrifice has been deemed by her too great, no labor too severe, no infliction too cruel, no fawning too fulsome, if her welfare could be promoted by them. And it is not to be concealed that her efforts

have been marked in some places, and in some respects, with signal success.

The most remarkable achievement perhaps, in her line, which she has secured during the year, is the Austrian Concordat, by which she has practically placed that immense Empire under her despotic control, crushed, at least for the time, the rising spirit of democratic or popular revolution, and the struggle for freedom, and erected around herself a defense of very great strength.

And little inferior, in point of utility or advantage to her present wants and ambitious purposes, is the advance she has recently made upon the kind feelings and favor of the French Government. The deep hand which she had with that government in the Eastern war, now terminated, finds its rewards in the augmented influence she is allowed to have over the imperial family and in every portion of the country. For a long time she has not stood so firmly there, apparently, as now. Now she seems to have well reëstablished herself there, and to have things very much according to her wishes. The non-Catholic portions of the population of France, therefore, have in some instances lately been subjected to such persecutions on account of their faith and worship, as reminds us of scenes in former days, when the principles of religious liberty had no place within the empire.

In Russia, too, though it is Greek, and has been deeply hostile, she has made advances upon her former position. The government of the Czar has relaxed its tone of opposition, and shown a tendency in the favors granted, to cultivate more friendly relations with the Vatican than before existed.

These signs of recovering strength are not without their baleful effects in other Papal communities, especially on the European continent. They lend a strong influence to encourage, and even to multiply the instances of persecution. More such cases have occurred during the past year than in an equal length of time for many years.

They are adapted also to impart confidence to all the members of the body, and to prompt to aggressive movements, in Protestant lands. These have been freely made, and in some countries she can record considerable progress.

The main object of her ambition has been to enlarge her interests and to strengthen her position in the two great Protestant nations of the age—the English and the American. In some respects, and to a certain extent, she has succeeded. In defiance of law, in 1850 in



the exercise of her usurped authority, she divided England into dioceses to suit herself, stationed her priesthood, erected her chapels, established her schools, and did whatever else she deemed proper or could do in the circumstances, to press her previously-begun aggressions to the farthest practicable point. Having by boldness and intrigue, by the display of weakness and of power, by petitions or threats, as occasion seemed to require, overcome one disability and another, and then another, she now reports her position and progress in a confident and even defiant tone.

Her churches, chapels, and stations in England and Scotland are now 849, her priests, 1142, her monasteries, 17, and her nunneries, 91. The *increase* in ten years, or from 1846 to 1856, in churches is 220, in priests, 366, in monasteries, 11, in nunneries, 57. The ratio of the increase of her priesthood in this time is nearly *fifty* per cent, while her arrogance and disturbance of the institutions and quiet of the country are to be placed at a much higher rate.

In the United States, though not in contravention of law, as in England, a process somewhat similar, covertly and by intrigue, has been introduced and carried onward: its aim has been her complete organization and the acquirement of an available position for the accomplishment of her ulterior, malign, and vicious purposes. Her plan is progressing rapidly to its completion, and her success has been such as to deceive even herself, as well as her adherents, and thus to lead them, at times, and particularly of late, into collision with our institutions, and also with our citizens.

Though the greater part of her strength, as to members, among us, is an importation from Europe, and is by so much a diminution of it there, it is not to be concealed, that she has, by the acquisition of proselytes, no matter from what cause, in the Iveses, and Doanes, and Walworths, and Hewitts, and Bakewells, and Brownsons, and Balleys, and Chandlers, and others, added materially to her influence. She has also contrived so to dispose of herself, in relation to the political parties in the nation, as to have it in her power—and she often uses her power in this particular—to embarrass almost every question of public interest, if not to secure the elevation of unprincipled men—office-seekers and political demagogues—from whom, in return, she expects, and may receive, a specific and abundant reward. She now boasts of having more than 200,000 votes at her disposal, and thus of holding in the nation “the balance of power.”

Knowing what we do of human nature, we are assured that we raise no false alarm, nor render improbable testimony, when we say,



that from Papal influences there is ground for apprehension in regard to the public welfare. And to the aspirant for office there is a strong temptation in case of competition, to bid for the Roman Catholic vote, even at the sacrifice of the principles handed down to him, it may be, from his Puritan fathers, the founders of the Republic, and also clearly inculcated in the sacred Scriptures. Patriots and Christians have need to look well to this subject, and to make no delay.

But the Board must say,

4th. That the gross impiety and moral corruption of Rome, demonstrating her infatuation, and forecasting her certain destruction, has been increasingly developed during the last year.

Though corrupt to the core in doctrine and practice, and in consequence having forfeited long since, not only her claim to be THE Church, but even A church, of Christ, the exhibition of her depravity, at least in Protestant lands, was not so open and marked as of late. Concealment in those lands to a large extent, had been the policy pursued. Whatever was known, from its heathenish origin and immoral tendency, to be odious, was shown but sparingly. The false and base miracles, the pretended revelations, the amulets, the images, the beads, the bones, the hair, or other relics of pretended saints, the shows, the processions, and various other acts and things in use in Papal countries, and comprising a large and profitable part of the system, were exhibited with caution, and occasionally, when deemed useful, protested against, or even stoutly denied.

But of late this caution has been less observed, and the cloak more recklessly thrown off. And especially since the formal proclamation of the doctrine of the "Immaculate Conception," a year ago the 8th day of December last, there has been a general relaxation of all restraints. In commemoration and in honor of this practical addition of a new goddess, or divinity, to the number of the objects of idolatrous worship already on the calendar, processions have been made, illuminations have been had, festivals of many days' continuance have been celebrated, plenary and other indulgences have been granted, and various other things have been enacted, alike foreign to the spirit and laws of Christianity, and indicative of judicial blindness, which augurs the near approach of destruction. Gross and open idolatry is practised in the worship offered to Mary, and numerous and fresh insults are heaped upon the Saviour, under the pretense of doing honor to the mother of his human nature.

In many churches in France the images of the Virgin used to hold in their arms the infant Jesus, who was thereby somewhat associated

with her in worship. But the image of Jesus is now removed, and Mary only is thus worshipped.

When contemplating these things, these puerilities, absurdities, idolatries, blasphemies, and offenses offered to the spirit and name of Christianity, and to the feelings of an enlightened community, we are shocked, and instinctively ask: Where are we? in what age are we living? by what process have we been thrown from our native Christian homes? These scenes and these teachings are so similar to what obtained in Europe, in the darkest hours of the Church's history, or what obtained among the ancient heathen in the Roman empire, that we seem transferred to other lands and other centuries, and merged in the midnight glooms and horrid sensualism that we know prevailed in them. But a moment's reflection brings us to ourselves again. We discover that we are in America, our cherished home, the land of light, the Sabbath, the Bible, civil and religious freedom, and also that we are in the middle of the nineteenth century.

Now, if all these shocking and monstrous evils can be enacted here by Rome, how beyond description worse must her influence be, where the restraints which are necessarily imposed by our institutions and public sentiment have no existence! And what an appeal does there come from this, her excessive wickedness and deep and deepening corruptions, to guard against her power, and to seek the deliverance of those who have fallen beneath it! But, blessed be God, it is not to abide for ever. Its days are numbered, and various things indicate that they are drawing to a close.

In illustration and confirmatory of this, and to relieve the sadness which the preceding facts are adapted to produce, the Board submit the following facts:

1. The present state of the Papal power, as compared with its former self, is very greatly reduced.

In the early part of the sixteenth century, the Papacy was supreme in its influence in almost every part of Europe. The mightiest monarchs and most powerful nations bowed submissively to its mandates, and regulated their policy and action in accordance with its will. But England, Scotland, Norway, Sweden, Denmark, Holland, Prussia, and large parts of Germany and of Switzerland, have now thrown off its yoke. These countries are Protestant. If the Papacy exist among them, it is but by toleration.

Even in Papal Austria there are 3,450,000 Protestants, a number equal to all the Romanists in the United States. Of these Protest-

ants, 2,216,558 are in Hungary, and the balance are scattered in other parts of the Empire. Two thirds of the whole number belong to the Reformed Church, and the remaining third to the Lutherans.

In France there are many Protestants, protected by the government, and placed before the law on the same level with Roman Catholics. Before the revolution the revenue of the Romish clergy amounted to about \$30,000,000; now it does not amount to more than two thirds of that sum.

In Sardinia, liberal sentiments are extensively prevailing. The reigning monarch has resisted the intolerance and assumption of the See of Rome, even at the risk of excommunication, and steadily and firmly gone forward in the reformation of various Papal abuses. The Constitution of 1848 which he gave to his subjects, and which guarantees religious liberty to all denominations, is still maintained. The power and influence of Rome in this kingdom are therefore materially diminished.

In Tuscany, it is well known that much disaffection exists in regard to Popery, and that many thousands of its inhabitants are in reality Protestants. Not less than five thousand persons in Florence alone failed last year to come forward at the Easter Communion.

In Naples, too, there are indications of the decay of the Popedom. The King has, within the year, refused to pay any longer to the Roman See a certain annual tribute heretofore claimed. He has also openly and firmly resisted the action of the Jesuits, and manifested an independence of the Vatican altogether unusual.

The waning of the Papacy in Spain is unmistakable. Within the year the government has reformed many abuses of very gross character, and of long standing. The arrogance and tyranny of the hierarchy have received a very salutary check. The breaking up of the conventual system has showed the Cortes to be in earnest, and augurs well for the ultimate destruction of the Papal power within that ancient kingdom.

In our own hemisphere a similar diminution of the former power of the Roman court has taken place within a brief period. The Canadas, the Valley of the Mississippi, the Floridas, Texas, and all of Mexico, were once under the control of Papal governments; but part of Mexico, and all of the other places named, have passed into the possession of Protestant governments.\*

\* By recent advices, we learn that the late rebellion in Mexico, headed by the Romish Priesthood, and sustained by the immense wealth of the Romish Church in that Republic, has been effectually put down by the government. President Comonfort has not only



In Brazil, Chili, and Central America, liberal sentiments are advancing; and in Venezuela, New-Granada, and the Argentine Republic, liberty of worship has been formally proclaimed.

These historic facts sustain the position that the Papal power, as compared with what it once was, is greatly reduced, though its presence is still widely diffused, and its influence is immense. They not only show it divested of much of its former greatness, but corroborate the Scriptural sentiment that it is marked of God for "destruction," and that He has commenced his threatened work upon it.

There is, then, no room for despondency in respect to the ultimate deliverance of the true Church from the oppression and insults of her ancient and heartless enemy, "the Man of Sin," if she continue faithful in the performance of her duty. She has not yet, however, got the entire victory, though she has the divine pledge that she shall attain it. Her faith and hope, and zeal and patience, and charity, may yet experience many and severe trials, and she may have to perform much and severe labor before she can come to its full possession; but, if faithful, she can not be kept from it; for "The vision is yet for an appointed time—at the end it shall speak, and not lie—it will surely come—it will not tarry."\*

2. In the Protestant portions of Christendom, a great change is going on in public opinion in respect to Romanism, and duty in regard to it.

It is astonishing, as well as gratifying, to see this change. For many long years the excitement and agitation consequent upon the work of the Reformers was followed in Europe by an almost perfect stagnation of Protestant thought and effort in regard to Rome, or the salvation of Romanists. A similar quietude, in regard to them, obtained in this country. There was indeed nothing in the history of our nation, for a long period, adapted to break the repose, or to call out thought in the direction of Rome, or of missionary efforts for the enlightenment and spiritual benefit of the multitude of her followers. But of late God has stirred up the minds of Protestants in England, Ireland, Scotland, France, Switzerland, and elsewhere in

conquered the insurgents, but confiscated the estates of the Church to the value at least of *fifty millions of dollars*, and thus put it out of the power of the Papacy again to disturb the government, or to oppress the people as heretofore. The measure has met with very warm approbation by the great body of the nation. Thus in Mexico, as elsewhere, the Popedom is declining. This is an unexpected and heavy blow upon it, from the influence of which we do not see how it can well recover itself in that land.

\* Heb. 2 : 3.

Europe, to a very strong sense of the anti-Christian character of Romanism, and also of the duty of making personal efforts for its overthrow, and especially for the deliverance of its subjects from their spiritual thralldom. There is a wider-spread and more effective feeling, among Christians of different countries and religious denominations in Europe, upon these subjects now, than has obtained since the Reformation.

In the United States a similar work is in progress. The policy, character, and designs of Rome, and the pitiable intellectual and moral condition of vast numbers of her followers, are better understood by the masses of our citizens, and are daily becoming more so than ever before. From many of the evangelical denominations of Christians, therefore, new recruits are annually coming, to swell the number of those who, through one organization or another, make their influence felt against her, and constantly give additional breadth and efficiency to that public sentiment, which finally under God, we trust, will deliver mankind from her power.

Various agencies have conspired to produce this state of things. The sermons that have been preached, the lectures that have been delivered, the matter that has been issued from the press, and the labors in general that have been performed, by the American and Foreign Christian Union have had much to do in producing it. But other agencies have also been at work in this direction. Others have preached, and published, and labored with great and good effect in various parts of the country and in various relations.

The discussions that have occurred in Congress, and in the Legislatures of some of the States, touching some points of the Romish system and practice, and also the laws that some of the States have been constrained to pass, to check the ambitious grasping of Church property, on the part of the priesthood, have had a great effect.

The able correspondence of Professor Morse, with the Rev. M. J. Spalding, D.D., Romish Bishop at Louisville, Kentucky, concerning the saying of the illustrious friend of Washington, and of our Republic, General Lafayette, that "If ever the liberties of the United States are destroyed, they will be by Romish Priests"—also contributed materially to this end.

But no single effort, in this way, perhaps has affected our citizens more generally, and produced a wider-spread and deeper conviction of the dangerous and corrupt nature of Romanism, than the correspondence of the Honorable Erastus Brooks, a member of the Senate of New-York, with Archbishop Hughes, during the early part of the last year.

That correspondence, conducted on the part of the Honorable Senator, with great calmness, moderation, and propriety, both in language and manner, lifted the disguise, under which the Archbishop had long walked, from him, exposed the inherent tyranny of the Romish system, its oppression and wickedness in its practical workings, even in the province over which he presided. It also exhibited the legal evidence, from the public records, of the title in the Archbishop PERSONALLY, and IN FEE SIMPLE, to the Roman Catholic Church property in "the province," to an amount, in value, of about *four millions* of dollars, in opposition to his repeated protestations of poverty, and that he owned nothing except his library and some of the furniture of the room in which he lodged. This correspondence was copied in the newspapers of almost every part of the nation, and generally read, and it served to awaken vast multitudes to the corruptions of Romanism, and the danger of its presence.

From this awakened interest in the public mind, by various means, the best results are to be expected. And the Board are happy to know that some of the evangelical denominations in the country, within a few years past, have directed their attention to the work of missions among the Roman Catholic populations of the world, and incidentally or besides what they do for foreign and domestic objects, in behalf of other people, do something considerable for them. All these things show clearly a great and hopeful change going on in public opinion, respecting Romanism, and the duty of all persons to seek to arrest its progress in the world, and to rescue its deluded victims from its degrading and soul-destroying influence.

We may now proceed to report the operations of the Society in the Home Field during the year.

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## THE HOME FIELD.

THE duties associated with the Home Department are numerous and marked by considerable variety of character. In their performance they require in the course of the year a great deal of time and attention. These, during the year just expired, have been expended upon them, and the Board are gratified to be able to report that the results in general are encouraging. The interests of



the department as a whole, have been advanced. They would not conceal it, however, that in works so complex (some of which are peculiar) as those devolved on them to manage, many points of great delicacy and difficulty occasionally arise, sufficient to tax all their powers. But by the good providence of God, none of these things have been suffered especially to hinder the progress of the cause. They have been overcome or so disposed of, as to strengthen the conviction that the cause is of God, and has his favor abiding upon it.

In submitting the account concerning the things of this department, which have received their attention, they begin with the subject of its

### MISSIONS.

These constitute an important branch of its business. But whether the magnitude, and exact nature of the work, the peculiar delicacy and numerous difficulties which invest it, have been caught by the popular mind, or even by all of the friends and patrons of the Society, may admit of some doubt. Our American and Protestant ideas and associations are likely to constitute an impediment to their proper apprehension. On hearing the phrase, "Home Missions," or "Missionary labors in the home field," we naturally think of those as the objects of this service who are of us, as to paternity and Protestant education, whose sympathies are with our country and government, whose biases in the matter of religion are in favor of the Bible and pure Christianity. We think of those, among whom many are deeply afflicted, because of their destitution of the means of grace, who would hail the approach of the missionary with delight, and do all in their power to facilitate the discharge of his duties, and even to sustain the expenses of his mission.

But there are few things in which the work of missions in the home field, conducted by the Board, agree with these thoughts. It is, however, a work of great magnitude, and from its very peculiarities and difficulties it derives an interest and an importance to the country and to the cause of Christ, which as Americans and Christians we can not properly nor even safely disregard.

A proper apprehension of the work requires close contact with it, and much and careful observation, a knowledge of the characters, views, associations, and feelings of the people for whose benefit the labor is performed in relation to social, religious, and governmental affairs, and also of the number and nature of the agencies constantly

employed, and annually increasing, to keep them without the pale of evangelical influences, and subject to the despotisms which have so long controlled them.

The work itself, however, can be defined in few words. It is to enlighten and to win to the Lord Jesus Christ the Papal population of this country.

In point of numbers, it is a work of great magnitude. The Roman Catholic population of the United States, as gathered from the most reliable data within our reach, can not be less than *three millions and a quarter*, a number considerably greater than the aggregate white population of the American nation in 1790. A moment's reflection upon these overwhelming numbers will serve to impress the ideas of the greatness of the undertaking which seeks to bring to each of these persons the messages of the Gospel, and to press them upon their acceptance. If these persons were easy of access, and if the way were open for the reception of these messages, and for conformity of the heart and life on the part of the people to their requirements on the first presentation, the work would still be one of great magnitude. But such is not the case. On the contrary, the people are not easily approached by Protestants, for religious instruction, and to a great extent they are prejudiced beforehand against any thing of this nature, which may be offered them.

Among the difficulties incident to this service, and which should be noticed in this connection, are the following, namely:

1st. The organization which exists among them.

They are not isolated individuals, having no connection and no provisions for aggression or defense. They are associated in the most skillful manner, for the most effective action that may be demanded. They have their forms of faith and of discipline, their churches and teachers, and they are watched over by their priests, who now number 1820 persons, with a sleepless vigilance, to preserve them as a separate people, uninfluenced by the Protestants, who are about them.

2d. The Papal population of the land, are, to a large extent, foreigners, or their immediate descendants, and understand the English tongue but imperfectly.

Most of the Irish, and they constitute a large part of the Papists in our country, do indeed understand the English to some extent, and use it in their ordinary intercourse among themselves and others. There are many, however, who can not read it, and when spoken, understand it but imperfectly. But the Italians, the Spaniards, the Por-

tuguese; the French, the Germans, the Poles, and some others among us, understand much less of our tongue, and comparatively few among them use it, especially in the places where considerable numbers among them are settled together or near to each other. The missionary who is sent to them, if he will gain access and do them much good, must address them in their native language. He must understand the Papal system, must comprehend the national and social prejudices and the more sacred associations of the people.

But there are few Americans that have these attainments. Of the hundreds of young men in our theological schools, who are qualified to labor well among the English-speaking population of our country, and among destitute Protestants, how few are there who can come to the help of the Board in this great work! There are scarcely TEN, it may be not half of that number, of all the hundreds that are coming into the ministry, that can preach or pray or conduct religious services in any but their native language. Hence the necessity of going abroad for laborers among these people. And when they have gone to foreign lands, and among a people who have learned Christianity as associated with state establishments, and who have been under Papal government, how difficult for the Board to find a true convert to Protestant and Evangelical principles, and also possessed of the various qualifications suited to missionary work in this country!

But this is part of the mission the Board must fulfill, and difficult as it manifestly is, they have succeeded in it beyond their expectations. And it is gradually becoming more easy, as evangelical religion increases in Papal lands, and as greater numbers are converted to Christ. But

3d. These people are from their infancy taught to regard Roman Catholicism as the only true religion, and with which alone salvation is connected, and also to look upon Protestants as heretics, destined to destruction, and their teachings as most pestilent and ruinous heresies.

Having received these views from their parents or their most venerated teachers, and having lived under the influence of them, as illustrated and impressed upon them in a thousand ways through many long years, by the highest officials in their Church, it seems not unnatural that they should cherish a sentiment of superiority, in regard to their religious and moral condition, over Protestants, and dread and shun any contact with Protestantism or evangelical



religion, as they would some loathsome ineffaceable taint, or the touch of some death-bearing thing.

And in practical life it is found that these sentiments, so long inculcated upon them, do have a prodigious effect. They make the Papists in large numbers *almost* inaccessible, and fortify them strongly against every form in which divine truth may be presented to them, by any outside of their ecclesiastical communion.

4. Another hindrance to the missionary work among the Papal population, is the certain and merciless persecution that awaits every individual of their number—where circumstances will allow it—who leaves them to unite with any evangelical body of Christians.

In countries where the stocks, the dungeons, the fire, and similar instruments of torture may not be invoked to coërcé a person into connexion with a given body of people, or to inflict a chastisement for formally coming out from among them, there are other measures within the reach of evil-minded persons, though unsustained by law, from whose power one naturally shrinks almost as timidly as from others of harsher name. Denial of social equality, desertion and reproach of friends, subjection to misrepresentation, and exposure to public scorn, to say nothing of embarrassment in business by patronage withheld, and many such things, few have the courage to endure.

But even in this land, things of this nature can be imposed upon one who retires from the membership of the Roman Catholic corporation, and the dread of them, we have reason to know, exerts a strong influence in limiting the intercourse, at least of the laity, with Protestants, and in keeping many of them from openly renouncing the Romish system of religion when they have become convinced of its want of support from scriptural authority.

But notwithstanding these difficulties, thus briefly adverted to, and many others which exist, though not named, the Board are enabled to speak of a good work done, and of progress made among Papists of different languages, adapted to show that they are not beyond the reach of the Gospel's power and the means regularly employed by the Society. The strongest bulwarks which Papists may erect around themselves can be readily overcome by the force of divine truth and the energy of the Holy Spirit. The Board have seen many of these defenses fall in connection with missionary labor.

In the operations of the past year there is much encouragement

from this source to the American Churches, to increase their efforts in behalf of the Papal population, and to go forward with confidence of ultimate success. In the course of the year very many thousands have heard the Gospel from the lips of our missionaries; vast multitudes have been led to attend evangelical places of worship, many Papal children have been collected into Sunday-schools and taught the truths of the Gospel, and some have been converted to Christ.

As heretofore, it has still, during the past year, been the wish of the Board to avoid forming separate churches, except in cases of necessity, or where there were no existing organizations of evangelical character in the vicinity into which the people could go with profit to themselves. They prefer to lead the Papists whom they can persuade to "search the Scriptures," and to inquire for the way of life, to churches already formed, and thus be auxiliaries to them, than to multiply points which, for some time to come, must be dependent on the charities of the Missionary Boards for support. Where a necessity, however, exists for it, they lay the foundations of future congregations with cheerfulness. And they look with heartfelt satisfaction to the agency they have been permitted to exercise in gathering the elements, and helping towards the establishment of several French and German congregations in various parts of the country, that are now associated with different evangelical bodies of Christians. And with equal satisfaction they look to those stations yet under their care, in the States of Vermont, New-York, Michigan, and Ohio, among the French and German portions of the population, which, on account of their advancement, must soon choose their ecclesiastical relations, and add to the number of the Protestant churches of the land.

As usual we here submit a few extracts from the reports and correspondence received at the office, from which the character, intellectual and moral condition of the people sought to be benefited, the nature and manner of the work done among them, and some of the results, may be seen. Of course the view will be limited, but enough can be gathered from it, to see that the objects proposed by the Society are of great importance, that the field it occupies is, in respect to missionary labor, of the highest interest, and that the members and friends of the Society have abundant encouragement to persevere in their undertaking.

We will begin with those from the missionaries among the

### FRENCH ROMANISTS NEAR THE CANADA LINE.

Many of the French-speaking people of Canada emigrate to the United States. Every year the aggregate of their number is increased. They now constitute a very considerable portion of the population of the counties in the northern part of the State of New-York, along the St. Lawrence river, and in the counties of the New-England States that lie adjoining the Canada line. Most of these immigrants are Romanists. They are generally uneducated, and possessed of little property, and come among us with the hope of improving their worldly condition. The Board have maintained among them several missionary stations.

1. The Rev. Louis Baradon, who is stationed in Clinton county, New-York, in a late report said :

"Your favor of the 12th ult. was duly received with the remittance, (\$32.66,) for which I return you my thanks. I have also in hand from you one dozen copies of the French hymn-book the Board have published, and which I requested you to send to me. It is a beautiful edition, but I am sorry that several fine and good hymns, which are favorites with the French Christian people, are omitted. When you publish another edition please let me know, as I have some remarks I wish to submit, in behalf of the work.

"The people here are very poor. I have never in any place seen so much poverty. The majority of the French settlers are unable to procure any other bread to eat than that made of Indian corn. All through the country, the people say that next spring will be a hard time to live.

"During the month, I have pursued my usual labors, preaching at our various stations, and making a great many personal and family visits. Last Sunday I preached in Engel's Village at noon, and in Chazy at night. The fall of snow, and the rains we have had, have rendered the roads almost impassable. But we continue to go forward.

"I should like to know whether the Board desire me to continue to give my care, as I have done thus far, in preaching to our little congregations, alternately every Sunday at Perrysmill, Champlain, and Chazy, or extend my labors to other places, and visit from house to house, and if it be practicable, to visit and encourage the schools. In Canada, I have followed the visitation of families, as well as preaching at public stations, to great advantage. By laboring in this way, we can do much good, and if the results *appear* less, it is because the labor is spread over a wider surface. But on



the other hand, if we neglect our meetings which have already gained some consistence, we run the risk of being supplanted by some preachers, who indeed ought to help us, but who strive to draw off the people to sectarian views, and who seem very fanatical rather than Christian, in their course of procedure.

"It seems to me that it will be better to sustain our meetings every Sunday, and on week-days to visit through the country, read the Scriptures, and speak and preach from house to house. That is what I have done, from the beginning of my labors here till this day.

"The Romish priests always do what they can to keep their compatriots—the Canadians—under their authority, and are constantly preaching against us."

In a subsequent report Mr. Baradon says:

"I am more and more convinced that our labors are blessed throughout this region of country. I have made many visits this month, and everywhere among the Canadians I have found a new interest about religious matters.

"Several Romish families, that until this day were indifferent to heavenly things, take pleasure now in religious conversations. Formerly, when I spoke to them, my message was met with sneers, but now with kindness. By this I see that my work is, to preach the Gospel faithfully, at all times, whether men at the time listen to it respectfully or not."

The missionary adds:

"Though I have yet no horse, I have still performed my journeys. I have still pursued my course, and preached regularly by turns at our different stations. Meetings are well frequented. Chazy is almost too far away to visit on foot. When I have made *twenty* miles on foot over bad roads, indeed I am glad to rest at two o'clock. But I must not murmur: rather let me say, I am happy to be able to do something for the Lord, and the salvation of souls.

"I have received an invitation from Ogdensburg to extend my labors there. I wish much to visit that place and preach the Gospel there to my countrymen, but I do not know as I can go there. It is far away, and money is scarce.

"During the past year I have held 150 meetings at the four principal stations in this wide field, and in some other places, which I have occasionally visited; and we may now reckon about 30 families, purged of all spirit of sect, and who desire to walk in the light of the Gospel, and with those who are born of God.

I have distributed gratis about 50 copies of the Bible and of the New

Testament, a large number of tracts, and some books, which I have had on hand for this design. The labors rendered have produced many good results, for which I would devoutly bless the Lord, who has thus smiled upon them.

2. From the Report of the Rev. J. B. C. Beaubien, stationed at Burlington, Vt., and who also labors among the French Romanists, we take the following, namely:

"The towns in which I have labored are Burlington, Hinesburgh, Shelburne, Charlotte, Waterbury, Colechester, Winooski-Falls, Milton, Ferresburgh and Vergennes. The four first places above named, in consequence of having been visited more frequently than the others, (being nearer me,) constitute the most important and the most interesting part of my field. As to the other places, I have visited them only occasionally, and some, such as Vergennes and Ferresburgh, almost entirely in order to speak in English on Popery.

"My efforts have been directed mostly among the French. I have, however, come in contact with a few Irish, to whom I have preached Christ. The number of families (Romish) I have visited at different times is 160. About 10 persons, once Romanists, have been hopefully converted, and 25 families have been led to see the errors of the Papal Church, but are still unconverted.

"I have distributed 40 Bibles, 50 Testaments, and 1000 pages of tracts. I have organized one Sabbath-school and conducted it myself when present; the attendance at first was 25 children. The removal of the parents of some of those children caused the school to decrease. In the winter it was discontinued. I intend to reöpen it soon. I have held from five to six meetings *weekly*, until three months ago, when I was taken sick; the whole number I have held during the year is 180. I have also given 20 *lectures on Popery*, to large congregations. The attendance on my meetings among Romanists has been various, according to the places where they were held. Whenever I have lectured on Popery, one of my objects was to speak of the Work Society. Besides at my lectures, I have had 10 additional opportunities of addressing some congregations on that subject.

"Notwithstanding the opposition of the priests to the progress of the truth, and the various means they have used to have their people destroy the word of God, and persecute those who preach it, yet I have never seen a time when the Papists in general have been so well disposed to listen to the truth as the past year. It is becoming more and more evident that the means used by the priests to keep their followers under subjection to them are working against them.

"Some have been advised to turn me out of doors whenever I should visit them, and they received me the more joyfully for it. Others have been told (by their priests, of course) that I deserved to be whipped out of

their village; and these were the first to come and hear me. Others still were told not to have any thing to do with me, 'because my religion was cursed.' These were led to inquire, What is a cursed religion? and to ascertain they came to hear me, and ever since they are friendly to the Gospel.

"But here I must also say that one truth uttered unwillingly by one of the pillars of Romanism in this State—I mean the Roman Catholic bishop—has done much to advance the good cause. It is this: 'I can not forgive sins.' This is much for a bishop to say, and as *confession* keeps thousands of Romanists in that Church, some have boldly said: 'What is the use then to go to confession?'

"I hope many other bishops will own the same thing, so that the inquiry may be general, 'What is the use to go to confession?'"

3. The Rev. J. L'hereux, stationed at Brandon, Vermont, visits quite a number of settlements in the central part of the State, where many Canadian-French people reside. They are generally very poor, when they first come into the country, and like those in the State of New-York are bigoted adherents to the Romish system; but under the ministry of our missionary great changes are effected in them. He says:

"I am very happy to inform you that I receive much encouragement in my work. In some places where I preach the Gospel, there is among the Catholics a longing to hear the word of God—even an appearance of a 'revival.'

"One man who was sick and had been very much opposed to the Gospel, invited me to come and see him. He died, I think, at peace with God. Four others seem very happy in the Lord.

"Lately I received a letter from a family, to whom I had often spoken about religion, and who were very much prejudiced against the Bible and Protestants, informing me of a change in their views and feelings, and asking for themselves our prayers.

"At the close of one of my meetings, another person came to me, and declared his purpose to have no more connection with the Church of Rome."

He further adds:

"The number of Romish *families* I have visited during the year is upwards of 200—of individuals with whom I have fully conversed on the subject of personal religion is more than 1200. I have preached 260 times, and held 175 meetings for prayer, at each of which my audiences have been from 20 to 40 persons.

"Two Romish families have united with the Congregational Church in Brandon this year, and I may reckon *forty* persons, at least, within the



field, who, in connection with my ministry, have given evidence of conversion to Christ.

"It is almost *impossible* to induce Roman Catholics to attend Protestant places of worship *before* they are converted. I have *often* tried it, but *can not succeed*. They must be followed to their homes and interested in religion first, or they will never go to Protestant churches.

"My Sabbath-school at Brandon is small, but is continued with good results. The priests do all in their power to hinder our work, but it still goes forward."

### IRISH MISSIONS.

4. Mr. Samuel Morse labors as a lay-missionary, in Middlesex county, Massachusetts. He visits the various villages, manufactories, shops, and dwellings, as he has opportunity, and adapts his instructions to the wants and comprehension of the people he addresses. The Romanists he visits are principally Irish. He has few thrilling incidents to record, but he is not without encouragement from the fruits of his toils.

From his monthly reports sent us, we gather the following statements:

"The whole number of families visited this month is 195. I have visited also *ten* schools, in which are more or less Catholic children. I have spoken with them, among other things, on the subject of temperance, and 90 of them have 'taken the pledge.' In the mean time I have lent to Romanists *six* New Testaments, and distributed 150 tracts.

"I think there is a growing interest among the Romanists upon the subject of evangelical religion; for many families that used to receive me coldly now appear to be glad to see me. But I can not get along without a good deal of discussion.

"I do not think that *one quarter* of the Roman Catholic families I visit have a copy of the Bible. And still they seem unwilling to admit that they are without that blessed book.

"When I inquire of them, 'Have you a Bible?'—they commonly reply, 'Yes.' When I subsequently inquire, 'Will you allow me to see it?'—they reply, 'It is lent out, or it is locked up, and some body has got the key, so that it can not now be got at.' But they have no copy of it. The Romish prayer-book is the Papist's Bible, and that they usually have.

"A family to whom I gave a Bible some time ago, seemed very glad to see me. When I was about to leave them, the man followed me some distance. He then said he wished me to aid him in getting some clothes, that he might 'go to meeting.' I asked him, 'What meeting?' He said, 'I should like to go to the Methodist meeting.'

"I think he was honest. And I opened a subscription, and very soon obtained (\$5) five dollars, and laid in with a good Methodist brother, to 'fit him out.'

"Another evidence of the improvement of the Papal population around me is the fact, that a Methodist brother in Hopkinton, was lately solicited by a young Romanist to open an evening school, that he might attend, saying, that he 'would be willing to give (\$50) fifty dollars to know how to write his name.'

"The school was opened with but *two* scholars. Now there are *eight*, and one of them is more than *forty* years of age.

"The young Romainst now 'knows his letters,' and begins to spell. But if the priest gets hold of it, the pupils, perhaps, will be scattered."

In a subsequent report Mr. Morse says :

"I have this month visited 243 families—lent six additional Testaments, and one French Bible; have written thirteen letters on matters connected with my mission; have twice endeavored to represent publicly the operations and claims of the American and Foreign Christian Union; attended five meetings for prayer; obtained two subscribers for the Magazine; distributed many tracts, and travelled in the discharge of my duties 122 miles.

"I called on a family, who, about a year ago, ordered me out of the house: was now received very kindly. I gave a Testament to the daughter, who seems in ill-health. It was well received. I have hope for her spiritual welfare.

"For a long time I had wanted to visit Waltham, where there are many Roman Catholics, and who, in general, are more intelligent than those of any other place I visit. There are several schools there, in three of which are very many Catholic children. The Popish priest has forbidden them to go to these schools, but still many continue to go. In the High-school there are about 100, and in the Grammar-school, there are about eighty of the Romish children. Nearly all these pupils were pledged to temperance on my visit there, and the fitness of the promise made by them was rendered extremely plain, in a few minutes afterwards, by the 'reeling and pitching' of a drunken man, who was led by the school-house, just as the school was dismissed for a recess. The scholars all stood and gazed at the scene. And I can not avoid thinking, that God designed it, that if that man would be a fool, he, in his folly, should preach impressively to the 'pledged' youth of Waltham."

5. From the Report of the Rev. H. L. Calder, stationed at Albany, New-York, we take the following, namely :

"In accordance with a commission granted to me, I have labored principally in the south part of this city, from Arch street southward to the

limits of the city, a field containing over 10,000 souls, the great majority of whom are Irish Romanists. I have visited of them 400 families, and for religious ends have made 3982 visits. In the course of my labors here six persons have given evidence of being hopefully converted to Christ. Three were Romanists and three Protestants. Two of the Romanists and one Protestant have died, in faith and hope of salvation through Jesus Christ.

"There are some of whom I can not say with certainty that they have embraced the Bible's religion, yet they have renounced Romanism. I have given away among them 12 Bibles and Testaments and 21,864 pages of tracts. I have not got any to attend in any of the churches, but they are very regular in their attendance on the meetings at the mission stations. I have induced 16 children to attend the mission school. I have also, of late, established and conducted a Sabbath-school at the Almshouse, where 40 children attend, 20 of whom are children of Romanists.

"I have held, generally, *three* weekly meetings, for prayer and reading the Scriptures, where both Romanists and Protestants attend. The average number is 20. I have held 110 of these meetings.

"I have attended 15 meetings where I have been permitted to speak of my work in general. Although I can not call them regular addresses in behalf of the Society, yet they had a tendency to create an interest in the work which it pursues. But in future, I intend to try to attend one meeting in each week, in the churches, lecture-rooms, and places for social religious meetings, where I may be permitted to speak of the good work particularly, and also of the circulation of the Magazine. I have induced 4 persons to sign the 'temperance pledge,' and have succeeded in inducing many more to become sober who have not signed it.

"The spirit of Popery abounds here to a fearful extent—the priests seem to have their hearers completely under their tyranical command. They are told if they receive the tracts I offer, and read them, they will surely go to hell. These poor priest-ridden people believe the priests, and usually refuse the books. If they receive them, (which they sometimes do through civility, or a secret wish to read them,) they are instantly thrust into the fire in case a neighbor should see them in their possession. There are some families who, when I can find them alone, will receive books and tracts and converse with me freely, but others who not only refuse them themselves, but have followed me round into a number of houses, to see if their neighbors would receive them. In these cases the families would not receive them, for *fear of the priests*. But there are some others, whom they call 'bad Catholics' who will receive the books, and enter into conversation with me freely.

"A short time ago a man took a tract out of my hands, looked timidly about his house, then said he would keep it and read it. Another took the



tract which I held out to him in his own house, looked at it wistfully, but a neighbor being present, he handed it back to me saying he durst not read it. In another house the man not only made me welcome, but took a tract, and then took down his Bible, and entered into conversation with me freely.

"The Irish are a warm-hearted people. When they throw off the shackles of Popery they are very interesting, and many of them here, I hope, will become bright Christians. I know there are many here who, as yet, hate my religious principles, yet respect and love me as a man. Those whom I have induced to attend my meetings are delighted because they can understand all that is said. They never understood their own prayers, far less the prayers of the priests. Poor creatures, they were striving 'to worship they knew not what.' One puts her trust in a blessed string of beads, another in some garment to be put on her body after death—proof against purgatorial fire. All trust in the Virgin Mary, and some put particular trust in St. Patrick, because he was an Irishman. Nothing, or very little, is said in this connection about God and Christ.

"I have great pleasure in recording the conversion of one woman. She exhibits the spirit of the Gospel, in her desire to do good; but she yet is timid, and afraid of persecution. Another who renounced Romanism and embraced the Bible's religion, has had to suffer already much persecution. She appears very firm.

"I found in the Almshouse lately, in one day, 29 *Romanists who could not read*. Those who can read, I find, have no knowledge beyond what they call their 'Prayer-Book.' I have good hopes of doing good to many at the Almshouse, if I am let alone by the priests. Both parents and children are making progress in Bible knowledge—the latter in particular. This is an interesting field of labor. There are many here who are neither Romanists nor Protestants. They have been of the former body, but are now, to say the least, bordering on infidelity. May God prosper the efforts made to bring them to himself."

6. From the last monthly report of the Rev. Jeremiah Murray we take the next extract. Mr. Murray labors on the East River side of the city of New-York. There are many thousands of Irish Romanists in his field. He has no church edifice, nor does he need one, for the most effective doing of the work he has in hand. He holds his meetings in private houses, and changes from house to house, and from one street to another, as circumstances demand. He gains many important advantages by this mode of operation. He has now on his "Missionary List" no less than 650 families, to each of which he has free access, and all of which look to him as their spiritual adviser. He says:

"I may be permitted to state, that my labors have been pushed through great difficulties, arising partly from ill-health and the state of the weather, and partly from the changes incident to the state of society, causing places for public worship or religious meetings to be relinquished, and then a difficulty to find other suitable places. But, notwithstanding all these trying occurrences, the Lord gives us to see much to encourage hope and effort, and to indicate his divine presence and blessing with us.

"I may also state, that the prayer-meetings conducted by me in private families, are well appreciated and are regularly attended by those that otherwise would live and die without the knowledge of salvation. Out of a number of interesting cases of this nature, let me call your attention to the following. The family referred to had, when I first visited them, been accustomed to expend much of their earnings upon Rome's idolatry and superstition. The mother, in the last stage of a decline, was clinging to the hope and help of a marble cross. This monogram, if I may so call it, of Christ, was her *only* confidence for time and eternity.

"I endeavored, from love to their souls, and pity for their condition, to direct her attention to the Crucified, instead of the crucifix, as 'the only name given among men' for a Saviour, and for all who repent and believe.

"I trust that the effort proved profitable, as they have since changed that idol for the crucified but risen Saviour. It is really painful to think, that what an apostle designates the 'accursed tree' should be venerated and adored! How awful is the apostasy that fosters it! How happy the deliverance from a system, plastered over with Christian names, that is nothing but the veriest heathenism, nullifying the grandeur and power of the Gospel!

"The conversational meetings, in the system of missionary effort, which I pursue, continue, I am happy to state, to afford indications of encouragement and promise. Some of our poor Romanist population are induced to read the Bible, and listen to the truth, and remove from their dwellings 'the gods' of Rome.

"Let me state to you the case of one poor family of this description.

"The husband and father, after a lingering illness, expired, leaving the family with the bereavement very distressed; but, from my first visit before his death, his 'gods' were put away, and I am happy to state, that he departed full of the hope of a happy immortality in Christ. After his death, the afflicted widow was taken ill, and, in my last visit to her, I found her so weak and distressed, with all her little ones about her, that I apprehended her speedy dissolution.

"As soon as I entered the apartment she extended her hand to me, but could not speak from weeping. I spoke to her of Christ, and besought her to trust in him *only*, for freedom and acceptance. Whilst I was speaking

and praying with her, she recovered sufficient strength to assume a recumbent posture, and, in a weak voice, but with strong emotion, said :

“‘Thank God, who put it into the hearts of your Society to send you to our dwelling ; for that I have now God’s word, that my child, when you are not with us, reads to me, and it enables me to leave these little ones in his hands. Relying upon Christ that “saves to the uttermost” all that repent and believe in him, I can die in peace.’

“Another interesting fact, illustrative of the power of the Gospel, is the case of a little child not more than *four* or *five* years of age, who during all my visits to the family before her death, used to bring her little seat, and sit by me while conducting exposition and worship. It was gratifying to see her lifting up her infant hands, in prayer to Him who “out of the mouth of babes and sucklings ordains strength.’

“Never can I forget the last occasion, which was shortly before her death, when she appeared greatly impressed on the reading of the divine word, (before prayer :) ‘Whosoever shall call upon the name of the Lord shall be saved.’ She said :

“‘Will the Lord save little children as well as big people, that pray to him through Christ?’ ‘Doubtless!’ was the reply. When *she* said : ‘Will he save *all* that call upon him in Christ?’ ‘Truly,’ was the rejoinder. ‘Then,’ she said, ‘mother, you and I can go to God, without any thing else.’ How good is God ! She has since died, and left her mother to mourn her loss, which is her great gain, as I have no doubt angel-bands conveyed her spirit to the company of the blessed before God and the Lamb.

“There is another case of the good resulting from laboring to win souls to Christ that I would narrate.

“The mother of a poor family in my field, while speaking and praying with them, and laboring to impress them with the preciousness of Christ, as ‘the bread that came down from heaven, to give life unto the world,’ with great emotion exclaimed : ‘Lord, evermore give us this bread.’

“There is a good work going on among the people, and there is much to be done for them and in them. May the spirit of faith, zeal, and prayer, be poured out, that they may be rescued from the bondage of corruption, into the glorious liberty of the children of God.”

7. Mr. M. Young, a lay missionary among the Irish Romanists in the upper part of the city of New-York, in a recent report says :

“The following summary will give a brief view of my labors. I have visited, during this month, 520 families, where, altogether, there were 1638 persons present capable of receiving instruction.

“I have read the Scriptures on 65 occasions in my visits among these families, and prayed with 51 families. Nine children have been gathered into different Sabbath-schools, and 8 adult persons induced to attend public



worship. I have distributed 2526 pages of tracts, where I think they will do good, and held two prayer-meetings of considerable interest."

He also adds, among other instances of encouraging labor :

"I had an interesting conversation with a Catholic family. After explaining the freeness and fullness of Christ's offer of salvation to poor sinners, the head of it made the reply :

" 'It is not so taught us by our clergy. About three years ago, I went to hear mass in a neighboring church, where I took a place in one of the aisles, for I dare not take a position in any of the pews, although there were many of them vacant. As I was knelt down to pray I was tapped on the shoulder by the priest, and ordered to leave. I said to him that I supposed as I was not able to pay for a seat, I might take my position there in the aisle. Without further remarks he forced me out of the house, so I never went there since.'

"I took the opportunity of showing this man how differently Christ dealt with the poor when he was in our world ; how he ate and drank with the poor, and commanded his ministers to preach the Gospel to the poor.

" 'How different it is with our priests,' said he. 'They would take all our money, and in the end, if we applied to them for aid, would cast us off.'

"This man came to our prayer-meeting in the evening of the day I talked with him, where he heard the Gospel explained. He seemed pleased with what he heard, and promised to send his children to a Protestant Sabbath-school, which promise he fulfilled the next Sabbath. He also came to church himself.

"In prosecuting my duties in this city, I met with a young woman who was formerly a Papist, and who renounced the errors of the Romish Church a short time ago. Since that she has been persecuted by her friends. She is now obliged to take refuge in some place unknown to her brother, who is a Romish priest, and who lives on the east side of this city. I directed her to go to my house for the present, that she might be instructed more perfectly in the things which concern the kingdom of God. She attends a Protestant place of worship ; but is laboring under great fear lest her brother or parents should find her. I trust that she may be 'a brand plucked from the burning.'

"I have also met with a German Catholic who now sees many of the errors of Romanism. He sends his children to a Protestant Sabbath-school, and I trust will himself soon be brought to attend stately the preaching of the Gospel. He says he will go no more to the Romish Church. Our prayer is, that the Lord may bring him to a saving knowledge of the truth.

"Before closing this report I will add, that one woman whom I visited often during the last two months, has at length died, and I trust gone to everlasting rest. Before her sickness she lived carelessly, and in the neglect

of religion; but during the time I visited her, there seemed to be a great change in her views and feelings. She died rejoicing in the Saviour."

8. The Rev. Mr. Fennell, who has continued in St. Louis, Missouri, since the last anniversary, and labored successfully among the Irish Romanists, gives us the following synopsis of his operations, namely:

"The number of visits I have made for religious purposes is 2500; of Bibles and Testaments distributed, 40; of pages of tracts distributed, 2000; of meetings for prayer in Roman Catholic families, 300; of persons converted and induced to attend evangelical worship, 7; of Sunday-schools established, 2; of children induced to attend these schools, 60."

These 300 meetings for prayer, and 2500 religious visits in families and to individuals can not be without their effect upon the people with whom they are held. And these 60 children, taught the principles of evangelical and spiritual religion, must, in time, make their influence to be felt against the system of Romanism, and in favor of a pure Christianity.

### GERMAN MISSIONS.

9. The next extract is from the report of the Rev. F. Zastera, who labors among the German Romanists in New-York. Mr. Zastera labors not only in visiting from house to house, distributing tracts, instructing and praying with his countrymen when allowed, but also delivers public lectures to them, of which notice will be taken in another place. In a late monthly report he said:

"This report, though short, may be regarded by every 'fisherman' of souls as one full of joy. Though I have matter enough before me to give abundant room to my reflections, awakened by the blessing of God, I will nevertheless convey to my brethren and patrons naked realities.

"In the past month God gave to me unusual encouragement. Until now I myself during the time of my labors sought the souls which could be reached; but in *this* month the Lord permitted me to experience the soul-reviving reverse; during this month anxious and awakened Roman Catholics sought me, and even came into my house; many invited me to see them in their houses. All desire instruction in regard to the Roman Catholic and Protestant systems of doctrine.

"Ten whole and numerous families, and other individuals, of whom I have visited some, (others not yet,) have seen into the errors of the Roman Catholic Church; yea, if I count persons, there are upwards of 40.

In some of my visits I have been accompanied by one of the deacons of the Rev. Mr. Guldin, with whom I board. With these converts I shall still have much labor. Their Roman Catholic garment has been torn; but they are to know and put on that of the evangelical or Protestant Church. Of good works, they know; of grace, nothing.

"The only difficulty is, that the most of them I can only see in the evening, when they return home from their work; or on the Sabbath, in order to give them instruction.

"This is the fruit of the grace of God, through the sermons which I preached in the month of January. To-day two persons, a man and his wife, formerly Roman Catholics, in First street, will present themselves for church membership in the Reformed Church in Houston street.

In a subsequent communication Mr. Zastera reports upwards of 20 families gained to Protestantism from the Papacy, and quite a number of others ready to receive the truth as taught in Protestant evangelical churches, which now they have begun to attend. He is much encouraged in his efforts.

10. We take the next extract from the report of the Rev. William Epping, of the city of Savannah, Georgia. Mr. Epping has gained the confidence of the German people there, mingles freely with them in the discharge of his official and religious duties, and has induced many of them to attend his preaching. He visits usually from 20 to 30 families a week, and is frequently called upon to perform ministerial actions for them, such as marriages, baptisms, etc.

In his last monthly report, although he had been much engaged in securing the commencement of a church edifice during the month, he shows other additions to the Protestant ranks from the Papists, besides those formerly reported. He says:

"For the last month my efforts have been concentrated, to a great extent, upon the realization of a long-wished-for result, namely, the conclusion of a contract for the building of our church; and I have great hopes, under God's favor, to succeed in a week or two in seeing this work commenced.

"Having this on hand, you will easily perceive that it was not possible for me to do as much visiting among the German Catholics as might be desirable. Still I am able to report another addition to my flock from their ranks. On Easter Sunday *three* women of Roman Catholic education desired to commune with us, and regarding them as really pious and believing persons, I did not hesitate to admit them to the Lord's table.

"Both on Good Friday and Easter Sunday the attendance of Roman Catholics was larger than ever; even a goodly number of professed *infidels*



appeared among the crowds. This leads me to remark—which is, probably, not quite new to you—that more than half of the so-called Catholics with whom I meet in this and other places in America, are infidels, or at least profess to be such. Among certain classes of them it is strictly the fashion “to believe in nothing,” though with many their strong-mindedness exists only in imagination.

“It is indeed a trying warfare which a missionary in such a field has to lead: collisions on all sides and occasions with the most reckless outbreaks of infidelity and religious disregard, try one’s patience and endurance to the utmost.”

11. The Rev. William Winnes has continued to labor during the year among the Germans in Cincinnati, Ohio. He says:

“There are six large German Roman churches in Cincinnati. To every church a large every-day school is attached, to keep the children away from the public schools. The schools are kept open on Sunday, to keep the children from Protestant Sunday-schools. I have visited many families, and a good number of them several times. To my inquiry ‘Why do you not read the Bible?’ many have answered: “Our priests do not allow it to us.’ Many have never read the Bible in their lives. Few that came from Roman Catholic parts in the north of Germany brought Bibles or Testaments with them. They brought ‘prayer-books,’ full of error and false doctrines. Those who have Bibles or New Testaments now, obtained them in this country.

“My congregation is gathered chiefly from those who went *nowhere* to church. On Sabbath mornings I have about 70 hearers. In the afternoon there are not so many. The Thursday evening service and the Saturday evening prayer-meeting are regularly maintained. I have two Sabbath-schools: one has 89, and the other 109 pupils. We have 15 teachers, all from my congregation.

“I have made 2715 visits for religious ends during the year. Of these, 1850 have been in Roman Catholic families, 815 were in German Protestant families, and the remainder in Irish and English families. I have distributed 4 Bibles, 109 New Testaments, 40 other books among Romish Germans; 4 Bibles and 86 Testaments in English and Irish families; and 9 Bibles, 22 Testaments, and 25 other books to Protestant Germans. I have read the Scriptures in more than 500 families, prayed with 95 families, and distributed 2550 religious tracts.

“I have induced more than 120 children to attend different Sunday-schools, and a great many to attend the public schools.

“My congregation is growing. We receive 40 copies of the *Messenger*, and in my Sabbath-schools 150 copies of the *Child’s Paper* are circulated,

The congregation take collections for missionary objects, and thus cultivate a Gospel spirit.

"Thus, in few words, you have the outline of my labors, and some of their results. The details would be too many to give. But we are much cheered and encouraged in our efforts."

### SPANISH MISSION.

12. From Miss Rankin's report we take the next extract. Miss Rankin is at Brownsville, Texas, a village on the Rio Grande, where there are two or three thousand Mexicans, who have fled from their country to escape the influence of the Romish priesthood. In that town, on the borders of Mexico, she has established a seminary for the education of girls, to counteract the influences of a Papal convent which had been set in operation there, and diligently worked by priests and nuns. Her seminary is designed to promote the principles of evangelical religion, as well as to furnish the means of a thorough education; and the Board have made arrangements with her for the instruction of 20 indigent Mexican girls, of good talents and fair promise, annually, who in time may return to their native country to teach others, or to do good in the various relations of life. Besides instructing the youth in her seminary, Miss Rankin and her female assistant distribute Bibles and tracts in the town among the Mexican part of the population. She says:

"Even the Roman Catholics are willing to acknowledge the superior advantages for improvement in a Protestant school, and several have manifested a decided preference, by taking their daughters from the convent, and placing them in my institution, with the full understanding that I am to give them such biblical instruction as I think proper.

"The priests have administered severe reproofs, but they have no effect but to make them more strenuous in the exercise of their own choice.

"The little girls who have been taken from the convent and brought to my school, were charged not to cease their 'Hail Mary;' but upon my explaining to them the inconsistency of praying to a human being, instead of their Creator, who could hear and answer their prayers, they at once acknowledged that God should be worshipped, and not Mary.

"I have improved every opportunity of distributing Bibles, tracts, etc., and have been uniformly kindly received by the Mexicans in their haunts. They receive my books with much apparent thankfulness, and in only *one* instance have they been refused, where any of the family could read.

"I have distributed between forty and fifty Bibles and Testaments, and

more than one thousand pages of tracts, and I trust it will be seen that these are not as seed scattered in vain. I shall still continue the distribution as opportunities are presented."

The foregoing extracts and statements are sufficient to illustrate the main features of the missionary work performed in the home field. They show its simplicity, its self-denying and laborious character, and good results, and some of the difficulties with which the missionaries have to contend. They also go to show the indispensable necessity of a *peculiar* agency to meet the *peculiar* evils which Romanism is adapted to bring upon a land, and upon the souls of its followers. No ordinary benevolent agency not having the counteracting of Romanism specifically and exclusively for its object is sufficient to meet the case, as Romanism is constituted. This must be apparent from the facts shown in the narrative thus far given, and it is confirmed by the fact everywhere standing out to view, that notwithstanding all the benevolent action in the nation, while no organized agency existed, devoted to the exposure and correction of it, Romanism flourished and grew up in the land almost as if there had been nothing to oppose its progress. But within the past five or six years, since there has been more done in this direction, and the public have had an agency devoted to it, Romanism has been more exposed and effectually rebuked and checked than it had ever been before in this country. But let us proceed to other matters.

### LECTURERS AND MISSIONARY AGENCIES.

"But while men slept his enemy came and sowed tares among the wheat." So in regard to the introduction and propagation of Romanism in this land. The public mind had fallen into a deep slumber, and seemed unconscious of the approach of evil. Romanists availed themselves of the favorable opportunity to do their work, and adroitly managed to allay suspicion, and even to create and extensively to circulate the impression that Romanism had been materially modified and was no longer what it was in the early and middle ages, or at the time of the Reformation.

To counteract this ruinous public sentiment, and to lead Protestants in every part of the country to see the truth in the case, and thus be prepared to guard themselves against evil designs, and also to labor for the spiritual renovation of the corrupted portions of Christendom, was a first duty demanding the attention of the Board.



Something could be done in this direction by the printed sheet or pamphlet, and that measure was actively employed, and is still used, as will presently be seen. But it was wholly insufficient. The living preacher was needed to effect this great end. The Board, therefore, have sustained this branch of the service as usual during the year, except in the cases noticed on a previous page. The labor which the lecturers employed have rendered, has contemplated not merely raising funds for the treasury—a work indispensable and sufficiently laborious of itself—but also the diffusion of information on the subjects connected with the movements of Rome and the objects of the Society, and a great deal of what may be termed missionary labor.

The fact that Rome was a great way off, that the odious features of the system of Romanism had been very much concealed by its priesthood and partisans, and that the public sentiment of the nation was in favor of the largest liberty in matters of religious character, in which the rights of conscience are involved, had led the Protestant churches in the nation to give but little attention to the subject. They needed light. They needed it in regard to the doctrines and discipline, the usages and past history and purposes of Rome, her present position in the world, and especially in our own country, and many other things.

This service, so intimately connected with the safety and happiness and general well-being of individuals and of the public, the lecturers and missionary agents in their respective fields have rendered another year, and with results whose absence from the churches and civil community could not be compensated by any amount of money.

The following report from the Rev. J. M. Sadd, who has occupied an important field, comprising part of Indiana and of Ohio, and been devoted to this kind of service, will serve to illustrate its character and value. He says:

“In bringing before you the account of my labors the past year, as your agent in promoting the objects of the American and Foreign Christian Union, I have first to acknowledge the great goodness of God in the preservation of my health and strength, so that a part or all of every week has been devoted to the work assigned me in this field. I have made no reserve of even a Sabbath for rest, as is usually the case with most agents.

“In looking over the field where I have labored on the Sabbath and during the week, I feel constrained to say that the collection of funds, though of

great importance, and must be carried out, as it enables the Society to establish and sustain its missions and to secure other valuable services, is but *a part* of the good effected by this agency. My labors have been mainly in the smaller villages and townships, where the inhabitants have little or no opportunity to become acquainted with the subject of Romanism, and the oppressed condition of the subjects of 'the Man of Sin.' By preaching three times in a village, on the Sabbath, almost the entire population has been aroused to see the danger threatening the country, and the duty of laboring to preserve our religious institutions, and to instruct and otherwise benefit these deluded people. In no other way would the people in many places be reached and be made acquainted with the objects of the Society. In one place where I visited two small churches in the country, seven miles apart, a young man who had been to California, and among the Romanists in Mexico, came to me after the service, and offered to visit the people with me the next day. He did so, and the whole region was deeply interested, and warm friends were gained to the cause.

"In another place, a large church, never before visited by an agent of this Society, and almost entirely unacquainted with its operations, were so aroused to its importance, that this year they raised \$50 without my visit, and adopted the Society as one to which to give future donations. One man, who had held a place in the State Legislature, said that such labors as your agents were performing for the country and for the poor Romanists was highly important if not one dollar was realized by the Society at the time.

"The friends of our Society are everywhere multiplying in this region. Last week, a lawyer of eminence, at whose house I was invited to make my home, was at first slow to believe about the importance of this cause; but after my discourse on the Sabbath, he was the first to give, and was one of the most liberal.

"The increase of the principles of religious freedom among Romanists is very apparent within the last year. Where I found *one* individual case of conversion among the Romanists last year, I have found *ten* this year. A short time since, I found six young Germans from Cincinnati, Ohio, in the country, attending an evangelical church, reading the Bible, and who said they were no more Catholics. Also, one interesting Irishman, since that, who wished me to talk with him and pray for him. He seemed determined to be a Protestant and to seek the salvation of his soul immediately. I have some Roman Catholics, Irish and Germans, usually to hear my lectures, and so far as I can at any time hear from them, they say we seem very kind towards them.

"On my return home, yesterday, I was informed by a man in the cars that a converted Catholic priest was preaching the Gospel in Xenia, Ohio. He first proposed to labor as a colporteur, when some ten or twelve persons in the Catholic Church seceded, and wished him to organize them into a

church and preach the Gospel to them. The expression everywhere I go (and I have visited over 100 places) meets me, that our Society is doing a noble work, and they bid me God speed.

"I have visited a great part of Indiana, and some places in Ohio. I have travelled thousands of miles by cars, many by stages, and have walked when I could not get to places by other means. Week before last, I failed to get to the cars, and so I walked fifteen miles, preached twice next day, besides addressing two Sabbath-schools. I am convinced more and more that the Society is doing a great work. The peculiar adaptation of its instrumentalities is known to be excellent, and to work most happily."

The following extracts from a letter of the Rev. Wm. D. Rosseter, who labors in behalf of the Society, in the great valley of the Ohio, and has charge of its interests in that district, will give additional light in regard to the work performed, and its utility and success. He says:

"As this month closes the present fiscal year, I now make you my annual statement of the labors and visible results of our work in my district during that time. It has been, as my monthly reports have from time to time evinced, a year of unusual difficulty and trial.

"But notwithstanding all the difficulties which have surrounded your representative and our cause here, a summary of the year's labors will attest both the faithfulness and success thereof.

"1st then—As to the *character and extent* of my labors:

"Since the 1st of April last, I have travelled over eleven of the States of this Union, and 10,732 miles; have delivered 131 sermons and 79 addresses; visited 2839 families, and 41 Sabbath-schools; and have raised in the way of collection more than I did in the preceding year, and also made an advance on my former public efforts and appeals. I acknowledge I feel glad that the summing up of the last year's labor furnishes so much cause for gratitude and perseverance.

"In addition to all the above, the correspondence of this field, has been no small item. I have sometimes had to take letters with me to be answered, while *en route*. I have written during the past year, three hundred and fifty letters. In short, I have endeavored by *travel, visits, writing, personal conferences*, and in a variety of other ways, to oversee and supervise all our interests in this large district of the West.

"No small part of my duty has been in consultation and advisement with our Missionaries upon this field. Some scenes of trial in this department of my work, I have had to encounter. I have sometimes had to advise contrary to the opinion and will of the missionaries, to suggest additional modes and means of usefulness to them. I have had to sit and listen to the sad recital of their discouragements and trials, and spend hours in talking and sympathizing with and urging them to cast all their cares and sorrows upon '*Him who careth for them.*' While this has thus been no small part of my labors the past year, as all the laboring brethren in the field can attest, still it has been a pleasant portion thereof, as my own heart has been affected and I hope improved by the sympathy enlivened in it, and an increase of the feeling that in such a world as this, and work like ours, 'all our help must come from God.'



"Another and no small part of the labors of the year, has been expended upon the ministry and membership of the Protestant churches here. There is more ignorance of the numerical strength, of the complex character of the system of Rome, of its designs upon the peace, prosperity, perpetuity of our government and happiness of our land, than any one not on the field would imagine. There is far too little appreciation of the necessity of prompt, vigorous, and *direct* efforts to meet the danger incident to these things, and for securing the social, intellectual, and spiritual welfare of these masses.

"There is yet far too little sympathy with the noble aims and work of the American and Foreign Christian Union, in the hearts of God's people. Various causes operate to produce and perpetuate this state of things, which I have not time here to portray. To meet this sad state of the Christian mind, an unusual amount of patient, persevering, and trying labor must be expended. The weekly associations of pastors must be visited, the meetings of the church-sessions, directories, and official Boards must be sought out, and in a kind, Christian spirit, the demand for an agency like ours must be earnestly but kindly and prudently developed, the objections of brethren met and answered, and their coöperation sought. A good part of the labor of this year has thus been expended, and while occasionally to no present good results, in the majority of cases it has been far *otherwise*.

"As to the general aspects and prospects of our work, in the West, I would say:

"1st. That it is a great field, covering the whole of the Ohio, and part of the great Mississippi valleys, in the midst of which are congregated immense numbers of the deluded followers of Antichrist, numbers who seem more implicitly and tamely subservient to their priestly teachers, and whose minds are more controlled by them, than those in any other portion of our thirty-one States and Territories. The vast majority of these are not only steeled but clad in a coat of mail of such character as to enable them to resist all kindly efforts to gain access to, or to labor among, them.

"Concentrated in this vast expanse of territory huddled together, the better to be trained, guided, and watched by Rome's ubiquitous sentinels, they seem willing to be held in 'durance vile' by arbitrary power, and this in a free land—and to do with alacrity the bidding of the hierarchy. And were it not for the prediction of the good time coming, when the Lord 'shall consume her with the spirit of his mouth, and destroy her with the brightness of his coming,' we should feel despondent, and ready to hang our harps in sorrow upon the bending weeping willows.

"Notwithstanding all this, I would not have the Board feel that nothing has been, or is being, accomplished in this most beautiful portion of our nation. Far *otherwise* is the fact.

"We have here a worthy, noble band of missionary laborers, whose intellects, whose hearts, and whose time are devoted to this work of social, intellectual, and spiritual elevation of their deluded Roman Catholic countrymen; who, while they are surrounded by many discouragements, (and the gloom environing them is sometimes thick as that which once enveloped Egypt,) yet are found with some gleams of the aurora, some glimmerings of the twilight, some beams indeed of beautiful *sunlight*, in their pathway of toil, faith, and hope.

"Let for example the 5050 official visits, the thirty copies of the word of God, the 30,000 pages of tracts in the various dialects of the people, and the 3 Sabbath-schools among the Irish Catholics in the eastern part of this field, which, during

the history of our young mission have been made, distributed and organized by our devoted brother on the ground, attest the fact aforesaid.

"Let its truth be seen, in the 2000 visits, the 40 Bibles and Testaments, the 1700 tracts, the congregation of Germans from 60 to 80 in number, the 2 Sabbath-schools of over 200 German children and youth, the two weekly Bible lectures, and the weekly prayer-meeting, together with the 200 Roman Catholic families now reading the word of life, among those people, which have resulted to us, in the city, in the centre of this great district.

"See this evidence increased, by a view of the 1900 families visited, the 60 prayer-meetings held, the 150 Bibles and Testaments distributed, as well as the 8000 pages of tracts, and the 50 families now under the instruction of another of our missionaries, the 11 converts he has made under God, to Christ, and the sewing-school of 70 Irish girls, who have there learned to make their own garments, in a city a little farther south in this district. And once more:

"Let the 2500 visits, the 3000 pages of tracts, the 300 prayer-meetings, the 2 Sabbath-schools of 60 German, Irish, and French youth, the 16 Irish adults, (12 of whom are *young men*,) and the 7 converted to Christ under the labors of another brother, in a city forming the southern terminus of my district, speak forth its testimony as to the success of our work, and its future prospects on this great field.

"O sir! all is not dark in our midst. Some rays of hope and joy burst forth upon the future of our pathway, bidding us be up and at work, active and devoted in that work.

"And these, remember, are but the *visible* results of these efforts. Oh! could we add to these the *unseen* results, the thought dropped here and there, and watered by the Spirit of God unknown to us, the many awakenings, of which to us no knowledge has been brought directly, but which

'Wait the revealing of earth's judgment-day,'

what encouragement it would give.

"Oh! who can fail to see, that much has been already accomplished, though in the infancy of these missions, among those for whom our labors are especially meant? Eternity will disclose these, in untold numbers, I have no doubt.

"We have some plans of a *local* character at our various Western missions, which we hope when consummated, will give vigor, energy, and success in greater and more palpable degrees to our efforts. Our missionary brethren coincide with us in regard to their practicability, and we hope to render them effective and conducive to the advancement of the great work intrusted to us."

## LECTURES TO ROMANISTS.

It will be remembered that, in their last annual report, the Board announced to their patrons and friends that they had entered, as an experiment, on the work of giving public lectures to Romanists, on some of the principal doctrines of the Papal system, and unfolding the teachings of the Scriptures in respect to them. From the eminent success attending that form of labor, they have continued it

during the year. The principal part of the labor in this direction has been among the Irish in the large manufacturing towns or cities of New-England, where very great numbers of these people are congregated.

They have also commenced, within the year, the same kind of service among the German Romanists in the city of New-York. The following report from the Rev. P. J. Leo, who has performed this service among the Irish Romanists of New-England, will convey a good idea of its utility, and of the success with which it has been prosecuted. Mr. Leo says:

“My public labors under the Society have, during the past year, extended over the four New-England States of Maine, Massachusetts, New-Hampshire and Rhode-Island.

“I have delivered fifty-six controversial lectures on the various errors of the Romish Church, and at which about *twelve thousand* Romanists have attended.

“Twenty-two individuals have, to my own knowledge, abjured the doctrines of the Papal church, and embraced the Protestant faith, after having heard the lectures.

“Besides delivering the above-named lectures, I have distributed among Romanists, in the field occupied, 134 Bibles and Testaments, 2000 pages of tracts, and 17 larger works on Romanism. I obtained also nearly 100 children of Roman Catholic parents, for several Protestant Sabbath-schools in New-England. Besides which, I have brought our cause before 58 different churches, and taken collections in each one during the year last past.

“For a brief period last fall I passed out of the New-England field, and visited and lectured on the great subject of the Society’s work, in Western New-York, namely, at Utica, Syracuse, Geneva, Auburn, Buffalo, Rochester, and Canandaigua. In all the places in which I have lectured during the past year, to my Roman Catholic countrymen, the Irish, I must say that I have found them generally willing to hear the statement of a pure Gospel. There is, in this respect, a great and a happy change observable among this large class of our population. It is not more certain that the sun shines in the firmament, than that there is a growing spirit of inquiry among the Romanists of our land, and which will ultimately lead them out of the corrupt communion of their Church.

“This *I know* by an experience gathered from my daily walks among this people, during three years of active labor in this field. Oh! I am encouraged beyond measure, as I contemplate the bright issue of this blessed work. I am confident that I utter no extravagant prophecy when I say that *Romanism will find its grave in America*. The great rising generation of



that people among us will never, never suffer themselves to be ruled by the *one-man power* at Rome. They are now open to such impressions as we choose to make upon them, and now *is the time*.

"I believe that this work can be done, and believing, also, that the American and Foreign Christian Union possesses the right means of accomplishing it, I pray, unceasingly, that God would put it into the hearts of all who desire the spread of his truth over the empire of the 'Man of Sin,' to coöperate earnestly with this Society, in carrying forward this most necessary work."

The Rev. F. Zastera lectured publicly to the German Romanists in this city, a portion of the time during the last winter. The lectures were attended by many, and were productive of great good. The Board hope to extend this service among the Germans, who have now become so large a part of our population.

That the nature of these lectures may be better apprehended, we subjoin a copy of the themes discussed by Mr. Zastera, contained in a note recently received from him. He says :

"I have preached on Romanism, in the German Evangelical Mission Church, in Houston-street, on the following themes :

"I. On the pernicious influence of Papacy on national welfare, in opposition to the beneficent influence of the Bible.

"II. On the unchristian tactics, position, and designs of the present Papacy.

"III. On the question: 'Is the Babylon of the Revelation of John the present Papal Rome?'

"IV. On the evil effects of the Roman Catholic ceremonial worship.

"V. On the difference between the evangelical method of salvation in the Protestant Church, and the legal method in the Romish Church, or on the Apostasy of the Romish Church from genuine Christian Bible faith.

"On the fruits of these discourses I shall, the Lord willing, report hereafter, as I may be able."

Experience is as reliable as well as an effective instructor, and through it the Board are assured that, for reaching and moving the Roman Catholic mind, the system of lecturing, which they have fallen upon, is an agency of rare power. By it large masses can be affected in comparatively a short time, and the power of sympathy, and many of the elementary principles of our nature, lend their aid to lead the inquirer for truth onward and out of the errors in which he had been involved. They are convinced of the practicability of the plan in itself considered, and of the fitness of it as a means

to the end in view. And if it can be brought largely into operation, or, in other words, employed in every part of our land where Romanists are found, the dense clouds that now overshadow them would soon be lifted up and scattered from them, and they be brought, rejoicing, into the clear and cheerful light of the Gospel's system of religion.

But, alas! where shall the men be found suited to the work? Only men of superior talents—men who were once Romanists, but now truly converted to Christ and his religion—men who thoroughly understand the whole subject in debate, and can clearly and properly state and defend the Christian system—men who can sympathize with the down-trodden and oppressed—can speak to the heart as well as to the understanding, and deal kindly, and in the Gospel's spirit, with all. Such men are needed for this work. But though we can not just now point to these men, there is no place for despondency. He who has called the Society into existence will, doubtless, bring forward suitable laborers. A few years since, these who are now in the service so acceptably and usefully, were in other relations, and God, we doubt not, will, in due time, raise up and bring forward many others. Let us trust in him.

Before leaving this branch of the Society's operations they would say, also, that from those who have engaged in diffusing their publications, obtaining subscribers to the Monthly Magazine, attending little meetings, and otherwise, in a quiet and unobtrusive way, promoting the interests of the cause in various parts of the country, they have derived much aid. Many have rendered their services, in connection with these things, gratuitously, finding their reward in the consciousness that attends the performance of good deeds. The Board are not insensible of the benefit of their labors, and they desire hereby to extend to them their acknowledgments.

### PUBLIC MEETINGS.

In this connection, the Board would state, that to awaken a deeper interest in the objects of the Society, and to meet the evident call of duty in the case, on consultation with pastors and persons of standing and influence in Central and Western New-York, it was deemed important to hold a number of public missionary meetings in those parts of our country.

Arrangements were consequently made, and several such meetings were held early last autumn. They usually occupied the afternoon

and the evening of one day in each of the places in which they occurred. They were attended by large and interested audiences, and the exercises were conducted in connection with the various pastors by the Secretary for Foreign Correspondence, the Rev. Dr. McClure, the Rev. Dr. Kirk, of Boston, Mass., who from the beginning has taken a lively interest in the Society and done much to promote its efficiency and welfare, and by the Rev. Mr. Leo, a converted Romanist, who has been actively and very acceptably and usefully engaged in the service of the Society for several years. These meetings were held in Utica, Syracuse, Auburn, Geneva, Rochester, Canandaigua, Buffalo, and Lockport. The brethren who conducted them were kindly received and hospitably entertained, and much encouraged by the courtesy and Christian spirit of the people in those places respectively which they visited. Much good was effected by those meetings, and similar ones held in other parts of the land could not fail to produce a happy effect.

### PUBLICATIONS.

The Board have continued during the year as usual to publish the monthly magazine which bears the name of the Society, and is devoted to the promotion of its interests. They have sought to make it an instructive and welcome visitor to the families that receive it, and they are encouraged in this part of their labors, by the increase of the subscription-list, and the numerous and flattering testimonies which they have received concerning it from different quarters. Several important alterations in the exterior of the work were introduced with the commencement of the seventh volume, in January last. The octavo form was retained, but the page was somewhat lengthened and divided into two columns. It is printed on good white paper, with clear, readable type, though somewhat smaller than that formerly used. It comprises matter equal in amount to what was contained in the previous form, and will make a volume in the course of the year of nearly 400 pages.

This periodical is sent gratuitously to the Life Members and Life Directors of the Society, and to many other persons of distinction in this and other countries. It is sent to reading-rooms and libraries, and various associations in many of the colleges and theological seminaries in the land, and also to many of the Young Men's Christian Associations in our cities and larger towns; and thus it exerts an important influence in keeping up and in widening the



interest felt in the cause of religious freedom, and other objects, the Society aims to promote.

As it is published chiefly for the purpose of diffusing information upon topics connected with the labors and designs of the Society, and to awaken an interest in them in the public mind, as well as to arouse the one true Church of Christ to a sense and discharge of her duty to the apostate parts of Christendom, it is furnished to subscribers at the low price of one dollar a year, in advance. Its circulation is now quite extensive, and its influence encouraging. But its list of subscribers ought to be greatly increased. And the Board respectfully commend it to every friend of the cause, to take such measures in their circles respectively, as may effect so desirable an object. In few ways can an individual or family procure so large an amount of important and valuable matter, historical, statistical, missionary, moral, and religious, etc., for one dollar as is comprised in the volume which is furnished by the Society in the course of a year.

But in addition to this, it can enter many places from which the missionary or missionary agent are excluded, and do a work of vast importance in calling attention to the operations of the Society, and in reminding the reader in a gentle and yet effective way of duty in regard to this cause, so vital to the advancement of the kingdom of Christ throughout the earth. In this form it has done much already. Its perusal by persons who previously had known but little of the operations of the Society, and had thought but little of the gigantic forms of opposition to be encountered by the Gospel, in the great apostasies from its faith and worship, and had perhaps doubted about the success of measures for the conversion of Romanists, has effected great changes in their views and feelings, and brought them to be the firm friends and supporters of the Society. By a similar process, on the part of others, similar results we have no doubt would follow. It is from those who have thought closely, and read and observed much in regard to the work in which we are engaged, that the most cordial and effective help is derived. The Board desire, therefore, for various reasons, that efforts be made to extend the circulation of this monthly organ of the Society.

### BOOKS.

The Board have also republished editions of the following works, namely: Popery the Man of Sin and the Son of Perdition; Fox's

Book of Martyrs; Romanism Compared with the Bible; Rise and Fall of Popery; Romanism incompatible with Republican Principles; Middleton's Letter; Trial of the Pope; Ciocci; Foreign Conspiracy; The Conversion and Sufferings of Sarah Dougherty.

### PAMPHLETS AND TRACTS.

Of the Sixth Annual Report, an octavo pamphlet of 84 pages, the Board published and distributed an edition of seven thousand copies.

To the series of tracts in process of publication, they have added Numbers 7 and 8, entitled "Questions Answered," and "Romish Convents." These are tracts of eight pages each. The object of the former is to present the reader with a concise and comprehensive view of the American and Foreign Christian Union, and some reasons for its vigorous support. The object of the latter is to expose the convent-system, now quite extensively introduced into our country by Roman Catholic priests, and to rouse American Christians and patriots to the use of proper measures to avert the evils which it threatens.

The Board have given a good deal of attention to the subject of Romish convents within the past year, and they would come far short of their sense of duty to their fellow-citizens, if they omitted to urge them also to examine the matter attentively. Monasteries and nunneries are rapidly increasing in the land, and many of the evils incident to them are beginning to show themselves among us. They hope to see the American people in every State of the Union, and in every territory and district of the country, at no distant day, enter upon a thorough investigation of the whole subject, and, if they must exist, subject them to just and wholesome laws.

To this end, copies of the tract "Romish Convents," were sent in the winter to the executive officers of the national government, and members of both Houses of Congress at Washington, and to the members of the Legislatures of the several States then in session.

The Board have also reproduced editions of other numbers of the series, and in different parts of the United States have put into circulation upwards of 200,000 pages.

The gratuitous distribution of books and tracts during the year, in different parts of the country, amounts to upwards of three thousand dollars.

### SUNDAY-SCHOOL LIBRARY.

In the prosecution of their labors, the Board have not been unmindful of the duty devolved upon them in regard to the instruction of children and youth, touching the subject of Romanism and their duty to Romanists. That they should have right views of these things, is a matter of the utmost importance. And as presenting the most favorable mode of access and the highest promise of success to the undertaking, the agency employed has been the Sunday-School Library, which had been arranged at the close of the preceding year. This Library consists of twenty-one volumes. It is sold for seven dollars. It is designed for, and adapted to, the use of the more advanced classes, and the Board are happy to be able to say that within the year past, it has become somewhat extensively known, and is gaining an encouraging circulation. Orders have been received for it from the Eastern, Middle, Western, Southern, and South-western sections of the country, and even from Kansas. The Board have supplied between three and four hundred schools in these different places, each with a copy of the library. During the current year they hope to supply many more.

### THE SOCIETY'S LIBRARY.

The Society's library is gradually becoming larger and more valuable as an auxiliary to the work to be done. Through the kindness of a friend, in answer to the appeal upon the subject, published in the last Annual Report, the Board have been enabled to add upwards of *one hundred* volumes, some, at least, rare and curious, to the number previously contained in it. They constitute a very valuable accession to the kind of literature needed at the office, and which has been slowly accumulating there for a few years past.

From other sources they have also obtained upwards of *fifty* volumes, some of which are of great value, and are becoming more so as the subject of Romanism increasingly attracts the attention of the community, and furnishes more frequent occasion for public discussions. There should be many more works on the literature of Romanism and the Reformation, on their shelves than there are, and the Board will venture to hope that some of the friends of the Society to whom God has intrusted the means, will enable them before long to supply the volumes needed.

Let us now proceed to consider the operations of the year in the foreign field.



## FOREIGN FIELD.

### CANADA.

THE work of evangelization among the Papists in Canada is steadily progressing. Evangelists, schools, and colporteurs are the agents chiefly relied on for its advancement, and they are employed in considerable numbers, and at different points. The two schools at Point Aux Trembles, a few miles from Montreal, under the direction of the French-Canadian Missionary Society, one of which is devoted to the education of boys, and the other of girls, are in a prosperous condition. More than ordinary seriousness and attention to the subject of religion have distinguished the pupils of both of these institutes for some time past, and quite a number of them give hopeful evidence of personal piety.

As in all other cases, the Romish hierarchy strenuously oppose all efforts for the evangelization of the Papal population. But still there is evidence that the Gospel and its happy influences are making their way among its multitudes. There are more than half a million of the French, and half as many more of the Irish, and other portions of the population of Canada, who are Papists. A quarter of a century ago, it is believed, there was scarcely a single Protestant, at least among the large number of French-speaking people; but now there are computed to be upwards of two thousand, and of these many are believed to be truly pious.

The Society has had from the Board during the year, five hundred dollars, in addition to the sums obtained from various places within the limits of the "Home Field."

### HAYTI.

For more than two years the labors of the Rev. Arthur Waring, the Society's missionary in this island, have been embarrassed by the government, or local authorities, as it is believed through the agency of the Romish priests. Just before the last anniversary of the Society, his chapel, which was near his house in Don Don, in the northern part of the island, was closed by an order from the Emperor. His house had for a long time previously been surrounded by a guard, and his movements narrowly watched. He, however, continued to perform the duties of a missionary, by visiting the people

in their dwellings, and imparting to them a knowledge of the Gospel.

Mr. Waring is an American citizen by birth, and the Board invoked the interposition of the government of the United States in his behalf, by a memorial to the President, which was soon followed by an abatement of the embarrassment suffered. This was brought about through the agency of the representative of our government in the island, at the direction of the Executive at Washington.

The chapel has been open for some time past. The work of evangelization in Don Don and its vicinity has gone forward in a remarkable manner. The congregation gathered at that place has become sufficiently established to go into a regular organization, which has been effected after the Baptist order; and they have now the stated ministrations of an evangelist, who labors under the superintendence of Mr. Waring.

Mr. Waring has removed to Cape Haytien, which he has made the principal seat of his labors, and where he has been encouraged by very considerable success. Several persons of standing in the island, who had been active in persecuting him, are hopefully converted. They have made a public profession of their faith, and have received the ordinance of baptism.

The earnestness of the people (who have been awakened under the labors of Mr. Waring) to hear the word, and to enjoy the benefits of religious worship, may be learned from the fact, that during the time of persecution, when they could not safely assemble openly in the day-time, they met in a private manner at midnight, to celebrate the Lord's supper, and administer the ordinance of baptism. Thus does the word of the Lord grow, and the numbers of believers multiply in that island, under the labors of the Society's missionary.

Mr. Waring is very prompt and faithful in sending reports of his operations and the state of the work, and the usual appropriation to the mission has been remitted to him by the Board.

## SOUTH AMERICA.

### CHILI.

The Rev. Mr. Williams, who went to Valparaiso in 1853 to labor for the promotion of pure Christianity in that Republic, has continued his services there to the present time. He early established in that town a school for boys of Roman Catholic parents, which met

with encouraging patronage. He received into it many indigent children and youth of promising talents, besides those who could pay for their instruction. In this way he has been enabled to do much for the cause of religious liberty and of pure religion, by sowing the seed which in time, we doubt not, will germinate and bring forth much fruit. The Bible was read every day in the school, accompanied by such explanations and remarks as Mr. Williams deemed necessary or proper.

This innovation upon their usages, and commencement of an establishment whose ultimate influence must expose themselves and their system of operations to desertion, on the part of the people, the Romish hierarchy could not fail to regard with distrust, and even to visit with their displeasure. But, notwithstanding the various annoyances endured, Mr. Williams succeeded in maintaining his position. There are, however, of late, fewer Spanish children in the school than formerly, as he informs us, though more of the children of Americans. This he attributes to the special activity of the partisans of Rome, and he refers it to the Board whether any alterations shall be made in the plan of operation, or whether the present system be continued.

Under the pressure of his duties, the health of Mr. Williams has given way, and he early notified the Board of the fact, and of the necessity for a suspension of his labors. With much anxiety for his comfort, and desire also for the welfare of the mission, they lost no time in making inquiries for some suitable person to take charge of the school. They eventually were led to an acquaintance with a young gentleman of excellent education, superior abilities, and considerable experience as a teacher of youth, and of rare qualifications for the place and service contemplated. He was appointed, and signified his acceptance of the appointment, and also that he would set out in time to reach Valparaiso in the month of March last. But by severe and unexpected affliction, he has been, as yet, prevented from entering upon the field. The Board, however, hope before long to occupy the station.

It is gratifying to know that the principles of religious toleration are gradually widening their sphere in Chili, and consequently that the way is becoming constantly more open there for the introduction of the Gospel. The appropriations to this mission have also been remitted.



## BRAZIL.

The Rev. V. D. Collins, who was ordained and sent out by the Board in June last, to labor in Brazil, after a pleasant voyage of fifty-one days, arrived safely in Rio de Janeiro, the place of his destination. After his arrival he lost no time in beginning to make arrangements for future labors. He soon found means to form acquaintance with people of influence and standing, from whom he derived much valuable information, and by which he was much aided in determining the course he should pursue. He soon gained a situation in one of the largest colleges of the empire, located in that city, and an opportunity of giving instruction a portion of each day to some of the students. He also has free intercourse with all of the students, and with the professors, with whom he very freely discusses the subject of religion.

Mr. Collins has devoted a part of the Sabbaths since he has been in the city, to preaching to the English in the factories, and also to teaching a Sabbath-school. He has also given much time to the work of domiciliary visits, in which he finds an open door for usefulness among the natives. He also is encouraged by the apparent anxiety of the people to obtain books written in their own language, (the Portuguese,) and by their willingness to speak upon the subject of religion when it is introduced in a respectful and becoming manner.

He has devoted much attention to the state of society, and to the apparent looseness with which the Romish system sits upon the people. He thinks that this *external appearance* is to a large extent illusive, and that the population are as firmly bound under the Papal yoke, as any other people.

The idolatries and corruptions of the great apostasy are apparent in every department of society and of government, and there is but little disposition anywhere manifest to have it otherwise. He is not, however, discouraged in his work. The darkness and anti-Christian character of the scenery rather stimulate his zeal, and call forth his persevering efforts.

Full remittances have been made to this mission, and the Board look upon it with deep interest, and trust that God will ultimately send the light of his Gospel throughout that great empire.

## EUROPE.

In the order of the narrative of their operations in the eastern hemisphere, the Board begin with

### IRELAND.

The Rev. Alexander King, who has resided near Dublin, and labored many years for the Society, in different parts of that island, has continued his service another year. He has visited many places and delivered courses of lectures on various topics connected with the cause intrusted to his charge. He has been aided by several colporteurs and Bible-readers, whom he has reported as very faithful and useful laborers. The growth of the Protestant cause in Ireland since the commencement of the Society's efforts there, has been beyond the expectations of its warmest friends. A great many laborers from different denominations have entered the field, and God has crowned their efforts with astonishing success. Not only thousands but *tens* of thousands can be counted, who once were Romanists, but now have attached themselves to the Protestant denominations. Very many of those proselytes to the Protestant faith, give credible evidence of having experienced a change of heart, and of being thus true converts to Christ.

In view of this state of things, and the want of additional strength at some other points of the great field of Papal apostasy, the Board have determined if practicable to withdraw the Rev. Mr. King from his station, at least for a season, to labor in this country. His labors among his own countrymen in this land, especially as a public lecturer, it is believed would be of great service. To this mission the Board have forwarded the usual appropriation.

### SWEDEN.

There is no country of Protestant name, perhaps, where the principles of religious freedom are more circumscribed and ignored than in Sweden. Hence the propriety of the labors of the Board within its limits. They have maintained during the year the missionaries formerly employed, the Rev. Messrs. Rosenius and Ahnfelt.

The labors of the former of these brethren, are confined chiefly to Stockholm, where he is engaged in preaching in different places, and in editing two publications. The labors of the latter are ex-

tended over a wide region of the interior, comprising a large number of villages and rural districts.

It is highly gratifying to know that the efforts of these excellent men are blessed of God, in an eminent manner. There has been within the past year, a general awakening of the people in large districts to the subject of personal religion, and immense audiences, amounting sometimes to two and even to three thousand people, have assembled to listen to the sermons and colloquial instructions of the missionary in villages through which it was published he would pass.

Full remittances have been sent to this station.

### BELGIUM.

Belgium, though one of the most thoroughly Popish countries of the European Continent, having in its more than 4,350,000 inhabitants even now only 16,000 Protestants (and 30,000 Jews) through the over-acting of the Romish priesthood, in throwing off the yoke of Holland (in 1830) has a liberal constitution, which guarantees complete religious toleration.

Under its protection the Evangelical Society of Belgium are enabled to prosecute their labors with comparatively little interruption. Through the instrumentality of that Society, the work of evangelization is gradually progressing. Chapels have been erected, schools have been opened and taught, Protestant and evangelical doctrines have been freely preached, and through these means many have been led to renounce the errors of the Papacy, and quite a large number have been hopefully converted to Christ.

The Board increased the appropriation to this field last year, to an amount sufficient to sustain four laborers, under the direction of the Society above named. They are much encouraged in their efforts.

The appropriation was duly forwarded.

### FRANCE.

The operations of the Board in France are conducted through the Evangelical Missionary and Central Protestant Societies, located at Paris. The former is connected with churches which adopt the voluntary principle in support of their pastors, and the latter with the churches recognized and sustained by the national government. To these Societies the Board have sent their usual appropriation of



three thousand five hundred dollars; to the former, \$2500, and to the latter \$1000, an amount sufficient to sustain from eighteen to twenty laborers.

They are pained to know that the efforts of the brethren in connection with the Evangelical Society have been greatly embarrassed, that their places of worship in some districts have been closed, and their schools discontinued, and their colportage forbidden. The missionaries have been prosecuted and fined by the courts at the instigation of the enemies of the Protestant faith, of which fact the American community has been informed through the columns of our monthly magazine. The Board rejoice, however, in the assurance that they are not discouraged. They are called to contend for great principles, religious freedom and the rights of conscience, and they seem willing to labor or to suffer on this behalf what the Gospel demands. Meanwhile the work of the Spirit of God is manifestly progressing, many seem to be anxiously inquiring for the truth, and the converts are strongly confirmed in their faith and devotion to spiritual and evangelical religion.

The operations in connection with the Central Society have not been so much embarrassed, though they have not escaped the opposition of the enemy. The results of their labor are very encouraging, and open doors for usefulness, we are assured, are multiplying on every hand.

There is much need for prayer and effort now on behalf of France, and the Board can not but hope, that evangelical religion will come out of this fiery trial, through which it is now passing, only to move onward to greater advancement.

And in this connection they are happy to announce to the members of the Society that measures have been adopted to establish in the city of Paris an

#### **American Chapel**

for the spiritual benefit of those Americans who are resident there, or who annually visit that great city.

They have also appointed the Rev. R. S. S. Dickinson chaplain, who is expected to enter upon his duties early next autumn. He sailed for Europe from this port in the month of April. Besides the sum of \$10,000 raised for this object by the friends in Paris, several thousands have been raised by the Board in this country.

### GENEVA.

To the Evangelical Society of Geneva, Switzerland, the Board have also extended their coöperation, during the year. And they are cheered with the intelligence received of the instances of favor with which God has blessed the efforts of his people in that ancient city of the Reformers, notwithstanding the persecutions to which the missionaries at some of its stations have been subjected. The Board would extend to them their Christian sympathy in their afflictions. They trust that God will soon terminate the persecutions endured for "the word's sake," and allow the Gospel to have "free course" that he may be glorified.

The appropriation to the treasury of the Geneva Society, sufficient to sustain from four to six laborers, has been remitted.

### PIEDMONT.

The Waldenses, that most interesting people, so long the object of Papal persecution, have not been forgotten by the Board in their distribution of the charities of the American churches. They have forwarded to the treasury of the Table, one thousand dollars, and are permitted to report that its missionary labors are in a very prosperous and encouraging condition. By the constitution given to his people by the King of Sardinia, the Waldenses are politically emancipated, a thing never before known by them in their history.

### THE CHAPEL AT ROME.

In consequence of the severe domestic affliction, and anticipated return to the United States, of the Hon. Lewis Cass, Jr., the American Minister at Rome, the Chapel which had been in his house was closed the early part of last summer.

The Board, therefore, were apprehensive of considerable difficulty in procuring another convenient or suitable place for public worship within the walls of the city. To their great gratification, however, they learned, early in the autumn, that Mr. Cass who had been temporarily absent, had purposed to return thither, and that he would lend his aid as formerly, and even to a larger extent, if necessary, to procure a place, and to reëstablish the chapel service.

The reöpening of the chapel in Rome, and the proper conduct of its services during the winter, together with a number of other

matters deeply affecting the future operations of the Society, and requiring for their proper adjustment, the personal agency of one of its officers, induced the Board to forego for a season the benefits to be derived from his service in this country, of the Secretary for Foreign Correspondence, the Rev. Dr. McClure, and to request him to go to Europe and attend to these things. He therefore left New-York, as intimated on another page of this report, in the month of November last; and having stopped at London, Dublin, Edinburgh, and Paris a short time to discharge some of the duties of his mission, he reached the "Eternal City" in the latter part of the month of December. Through the courtesy of Mr. Cass, who appropriated, as before, a part of his house to the chapel-service, the necessary arrangements were speedily made, and the Secretary entered at once upon the duties of the chaplaincy, which he continued to discharge till about the close of last March.

His visit to Rome, and the service he has rendered there, have been of great benefit. The attendance on his ministry has been unusually large, and his services have been highly appreciated. And it is especially gratifying to know, that during the winter more than ordinary seriousness at times obtained in his audiences, and that some cases of hopeful conversion occurred.

The audiences that attended his ministry were not unmindful of the duty and privilege of doing something in the way of charity, and of defraying also the expenses of the chapel. Besides (\$50) fifty dollars, which they contributed for the benefit of the Jews, they raised about (\$400) four hundred dollars for the purposes of the chapel.

On retiring from Rome to attend to other duties, Dr. McClure committed the chaplaincy to the Rev. James J. Marks, of Quincy, Illinois, an excellent and very competent minister, who had been staying in the city a short time, and who will continue the services till the warm weather shall render it necessary to leave it.

### CONCLUSION.

In thus reviewing the operations of the year, there is found a great deal to excite the emotions of grief and of joy. In the moral condition of large portions of the field which is sought to be cultivated, there is much to be deplored; and in the success which has attended the efforts put forth, there is much reason for joy.

In the progress of the year there has been witnessed much of the



workings of depravity, of the combinings of policy and power, of selfishness and hostility to a pure and spiritual religion, often under friendly pretenses and a fair exterior, in order to resist the progress of the cause of truth in the earth, and to prolong the reign of ruinous errors and sensual indulgences.

There has been seen, too, a spirit of worldly-mindedness coming over many within the inclosures of the nominally evangelical portion of the Church, inducing a comparative carelessness in regard to the issue of the contest between the kingdoms of light and of darkness, which calls for deep humiliation and prayer, and for immediate and energetic efforts to reclaim its subjects from this discreditable and dangerous condition.

And many doors for great usefulness have been opened, which, for want of laborers and other means, could not be entered.

But notwithstanding all these things, which naturally induce sadness, there is no reason for the indulgence of feelings of a despondent character. These evils have their counterbalance in the activity that distinguishes multitudes of the people of God, in their wakefulness to every thing that affects the cause of evangelical religion; and in the rich and abundant fruits which have been gathered from the labors that have been performed in this portion of the great moral vineyard. There is, therefore, reason for congratulation and joy, on the part of all who have engaged in any way in endeavors to further the interests of the Protestant cause.

In taking a comparative view, the visible results, in many important respects, are considerably in advance of those of the year immediately preceding. If a larger interval be allowed to intervene, the advance appears greatly augmented.

And although Rome has concentrated her forces quite largely at a few points in the wide field, and there gained an advantage in position or influence, which for a long time (if ever before) she had not possessed, it is indubitably certain that her territorial dominion is much less than formerly, and her power is gradually waning in almost every land, foreshadowing the approach of the period, when "the Lord shall consume her by the spirit of his mouth, and destroy her by the brightness of his coming."

On every side the tokens of the near approach of the last conflict between the true Church and her enemies seem to be multiplying. Rome, by her idolatries and blasphemies, and wonderful increase of the number and aggravation of her offenses against the Saviour and

his glorious Gospel, seems demented, and rapidly preparing for the terrible doom denounced against her in the Holy Scriptures.

On the other hand, the true Church seems awaking from her slumbers, and girding herself to the onset. So much has not been done in one year in resisting the encroachments of the Man of Sin since the Reformation, as in the last year.

There is now felt in this land a much deeper interest in regard to Romanism and Romanists, than ever before. The great heart of the nation has been touched. The masses have been moved, and in the awakened feeling we have not merely the warrant that the interests of our homestead will be protected, but that ample resources will ultimately be furnished for sending forth evangelical and effective laborers through all the Papal world.

Multitudes in Papal lands are longing for deliverance, and are ready to listen to the messages of the Gospel. Many who have been restrained from hearing those messages, have recently removed the barriers which hindered and enslaved them, and have come to the possession of religious freedom. There is, therefore, the highest encouragement for perseverance in this work of Christian charity. But no time should be lost. The fields are now white, ready to the harvest, and God in his providence, seems calling to his people in a remarkable manner, to enter into them and reap. And blessed will that servant be, who shall be found so doing when the Lord of the vineyard shall come.

# APPENDIX.

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## THE CATHOLIC EMIGRATION SCHEME.

THE meetings of the Convention at Buffalo, subsequent to the first day's, were held with open doors. A report from a Committee on Finance was made, in which it was stated that in ten of the older States of the Union there are \$40,000,000 of surplus earnings of Irishmen on deposit. The Committee recommended that this amount be withdrawn from its present disposition and invested in a grand joint-stock scheme for the purchase of lands—the shareholders being allowed to hold lands, and, if they preferred, the Company guaranteeing not to charge over ten per cent advance on their first cost. A debate arose on the motion to adopt this report, and an amendment, proposing that the clergy take up a voluntary subscription among their parishioners for the purpose of raising a fund to purchase lands, gave more warmth to the discussion. The report was finally agreed to unanimously. The Committee on Organization recommended the establishment of paid agencies at Boston, New-York, Pittsburgh, Buffalo, Chicago, and St. Louis, and such places in Canada as the delegates from that quarter of North-America may deem fit to select, for the purpose of giving such information to the Irish emigrant as he may require; also, the appointment of an executive agent at or near each of the points mentioned, to whom shall be given the duty of superintending the paid agencies and regulating their affairs.

The States not represented in the Convention were requested to send their detailed reports to the Supreme Directory in each country.

A report on land subject to purchase in the United States, and another on lands in Canada, were submitted.

The report of the Committee on Lands in Canada sets forth a large tract of land suitable for colonization purposes in the "valley of the Ottawa" and the country south of it, known as the "Ottawa and Huron territory," containing an area of 50,000 square miles, the soil of which and the climate being fully equal to more thickly-populated sections.

The report also shows that there are lands in Canada East, in the valley of the St. Maurice, which can be had for from four shillings to four dollars per acre, and where a *Catholic* population is established.



The Committee also report several localities in Canada West, which may be had at the same price as the above, but unite in recommending the Ottawa territory as most suitable.

The Committee on Organization recommended the following names for Supreme Directory of the United States: J. Manning of New-York, the Rev. Mr. Kelly of Jersey City; the Rev. Mr. Hart of New-Haven, Conn.; Mr. McMahon of Albany, and P. Donahoe of Boston; and the following to compose the Supreme Directory of Canada: The Rev. Mr. Nelligan of Quebec; B. Devlin of Montreal; J. H. Burke, Ottawa City; T. J. O'Neil, Toronto; the Rev. Dean Kirwan, London.

The Committee, on an Address to the Catholics of Canada and the United States, reported the following, which was adopted:

*Fellow-Countrymen and Co-religionists:*

Deeply afflicted with the sad condition of so many of our race and creed, whom poverty and social persecution have driven from their homes in the old world to seek a home in the new, but who too often, from causes it is needless to recapitulate, have never known the realization of their hopes, and who still remain on the shores of this great continent houseless, hapless, misappreciated men, We—Irishmen and Catholics—have met together in the legitimate exercise of our undoubted rights as citizens and freemen, to see whether, with the advice of our Reverend Clergy, and invoking the blessing of God upon our labors, means might not be devised and a machinery set in action to ameliorate, immediately and permanently, the condition, moral and material, of the Catholic emigrants in America. We are agreed that the social condition of many of the Irish, landed in America, in our time, is somewhat beneath that of emigrants from other countries of equal opportunity, and much below that of nations of no greater industry and intelligence. We are agreed that, although there may be, and continues to be, great prejudice against this people, we still can, by the prudent direction of our emancipated energies, materially advance our American possessions, even in the present generation. We are agreed that, to accomplish this most needful change, it is necessary to concentrate all your hearts and wills on the specialties which awaited us when we landed on these shores. In this project all orders of society, rich and poor, whether native or foreign-born, are alike interested. There is growing up in our midst a state of things not dissimilar to that which, in the old world, menaces order, morals, and Christian civilization. It is a fact, admitted by the writers on the political economy of Europe, that the social fabric is menaced by the existence of a large and steadily-increasing class, to whom the acquisition of land is absolutely impossible, and who have no hopes of permanently improving the condition of themselves or their posterity. Such a class, in such a country as this, ought to be for ages to come unknown. We have the land; there exist the means by which that land may be made accessible to the poorest of our population: to apply these means to that end is the great object of our Convention. Assuming that in this, our object, we succeed, we shall have conferred a benefit on the state, on religion and upon the individual: upon the state, by delivering it from those fears which must always arise from a pauper population; on religion, by removing from the demoralizing influence of swollen cities large masses of men, and bringing and retaining them within the salutary influences of the church and school; on the individual, by providing for him a home, and restoring to him the long-forgot-

ten ties of family and neighbors. To attain this desirable result—desirable alike to the Christian and the statesman—and to secure the requisite unity of action, we have devised a plan, the details of which are respectfully submitted to you in the approved report of the Committee on Finance. A vast map of most valuable information, laid before our Committee on Lands in the United States and Canada, is intrusted to the discretion of the Directories of several countries, who are charged to watch over the general plan, and direct all for the best. They exhort you, the class specially interested, by the strong claims of kindred, blood, and creed, for your own sakes, from pity to your unprovided offspring, for the credit of the Catholic character, for the vindication of the Irish name, for the removal of our reproach in the high places, to act with us as we will with you in good faith with one another, and with all the world, until at last every second man among you, who crossed the Atlantic in search of independence, can say, with truth, that he has found it.

Secondly, we address ourselves to those of our brethren more favored by fortune, who have already secured for themselves those social advantages which it is our object to extend to all. We ask of them their active coöperation, whether as priests or as simple citizens; we ask the benefit of their experience and the moral effect of their example. No man so humble but that he may do much to expedite this movement; none so rich in this world's goods, or so exalted in station, but who will be affected either for good or evil, by the results which must therefrom flow.

Lastly, we ardently desire, in this great enterprise, that invaluable Episcopal sanction which never was withheld from any lawful effort to promote the well-being of the friendless and the poor. In the early days of Europe, that same sanction gave to England her colonization, to France her government, to Germany her unity, and to all that continent its first stages of progress. We are now in our "early days," in America, and both our hearts and intellects instruct us to look to the same order, for the highest sanction of good works, and the warmest approval of arduous duties, undertaken in a spirit of Christian charity. Conscious of no other motives than the best—proposing no other ends than such as our fealty to our respective governments authorizes—proposing to employ only such measures as are lawful, peaceable, and just—we presume to invoke the blessing of God on this work, for whose greater honor and glory it is now deliberately undertaken.

E. McMAHON, Vicar-General,

Chairman.

It was then resolved that the time and place for the holding of the next convention, be referred to the Supreme Directories of Canada and the United States. The Convention then adjourned *sine die*.—*New-York Tribune*, Feb. 19th, 1856.

#### RESOLUTIONS AGAINST THE EMIGRATION SCHEME.

The Irish Protestants of Canada, in a meeting at Toronto, soon after the Buffalo Convention, adopted the following resolutions, namely:

"Resolved, 1. That the meeting deprecates such a movement as an interference with the neutrality, which should be observed between foreign states at peace with each other, and moreover disapproves, in the strongest manner, of the contemplated wholesale transmission of such Roman Catholic Irish from the United

States to this country, because it is firmly believed, that people who blindly submit to the dictates of a foreign hierarchy can not be expected to be good citizens, or to appreciate the advantages of a FREE and constitutional government, and therefore a wholesale transmission of the Roman Catholic Irish from the United States to Canada would be dangerous to the advantageous working of our happy institutions, and should be resisted by every constitutional means.

“*Resolved*, 2. That the meeting held in the Temperance Hall, in this city, on Friday last, for the purpose of taking measures to transmit the Roman Catholic Irish in the United States to Canada, by no means expressed the views and feelings of the Irishmen of Toronto; and, therefore, we, the Irish of this city, hereby enter our solemn protest against the proceedings of that meeting, and the sending of delegates therefrom to a convention of Romanist Irish, to be held in the city of Toronto; and in the name of the Irishmen of Toronto, we pronounce the action of the said meeting to be an unauthorized assumption on the part of the few Irish Romanists present at that meeting.

“*Resolved*, 3. That we view the proposed exodus of Roman Irish from the United States to Canada, if it be successfully carried out, as a great calamity, dangerous to our civil and religious liberty, a calamity which every true patriot, Protestant as well as Roman Catholic, should endeavor by all means in his power to avert.”

#### ENGLAND NOT EVANGELIZED ORIGINALLY BY ROME.

A writer in the *Newark Daily Mercury*, a short time since, availing himself of Lingard's History—a Romish author—published by a Romish house, in Philadelphia, 1841, presents the following view of this subject:

“1. Lingard states, p. 23, that the Monk Augustine found on landing in the Isle of Ghanet, in Kent, 1st, the Queen an avowed and earnest Christian; 2d, a church edifice outside the walls of Canterbury; 3d, A bishop Lindhard, in possession of that church by appointment of the Queen. All the foregoing were found on the very spot where the *first* Romish missionary made his first appearance, A.D. 597. Bede, a Saxon historian and ecclesiastic of the 8th century, (Book 2, p. 2,) says that among those who came to meet Augustine, ‘seven Bishops and many most learned men came.’ There were, therefore, at least eight Bishops in Britain at the time of the arrival of Augustine. But in A.D. 314 there was a Council held at Arles, in France, and three British Bishops were present at it—Eborious, Bishop of York; Restitutius, Bishop of London; and Adelphus, Bishop of Carlton-upon-Usk. There were also three British Bishops at the Council of Sardica, A.D. 347. Lingard states, p. 19, that a *synod* of British Christians was held at Verulum, England, for the purpose of checking the heresy of Relagius. Relagius was a Welshman, who flourished between A.D. 400 and 420; so that the British Church existed, was recognized at Arles and at Sardica, and met to repress heresy at Verulum, as much as from 200 to 300 years before the coming of the first Romish missionary to Britain. By whom was Christianity, then, introduced into Britain? Lingard, p. 1, rests the statement that *the Apostles planted the Church in Britain*, upon the testimony of an ancient and respectable historian, Eusebius, (Dem. Evang., l. 1, c. 7.) Eusebius informs us ‘that *the Apostles* not only preached to the nations on the continent, (of Europe,) but passed the ocean and visited the British Isles.’



Clement, of whom mention is made in Philip 4 : 2, says St. Paul published righteousness throughout the world, and, in so doing, went to the utmost *'bounds of the West'*—an expression which Stillingfleet has shown was generally used to indicate England—the farthest point West then known, perhaps. Romanists, of course, desire to claim the honor of planting the Church in Britain for St. Peter. Catholic writers have been as anxious to claim the honor for St. Paul. Lingard sums up the matter thus : 'The former (that is, the Romanists,) rely on the treacherous authority of Metaphiastes; the latter (that is, Catholic churchmen,) rely on the ambiguous and hyperbolical expressions of a *few more ancient writers.*'—Lingard, therefore, the Romish historian, does not doubt that the Church was planted in Britain by the Apostles; and, in summing up the case as to *which* of the Apostles had the honor, he has said the best for Rome, and the worst for its opponents that truth permitted. For St. Peter, *one* author, a late one, and he 'treacherous;' for St. Paul, several authors—they *ancient* writers, speaking of an unknown region in a large way, as we do now of the 'West.' According to Lingard, there is *one* authority for St. Peter, and he *not to be believed*; for St. Paul, *several* who *might* be doubted.

"Thus, then, the Church was established in Britain before Augustine's arrival by the Apostles certainly, by St. Paul on the authority of Eusebius, and Clement, who was Bishop of Rome, and would have vindicated the honor for St. Peter if he could have done so truly. At the time Augustine was sent to Britain it is evident the Pope of Rome *did not know any church existed there, and of course could not have had there any jurisdiction.* The church had been established there by the preaching of the Apostles, and existed there with an apostolic ministry, independent of him, before he sent Augustine.

2d. The British Church thus existing, was independent of Rome after the visit of Augustine. 'All,' says Lingard, p. 36, 'were not animated with the spirit of the Pontiff,' (that is, the Bishop of Rome.) The British clergy respected the institutions and rites sanctioned by their ancestors. The Romish missionaries strove to introduce Roman customs and Papal supremacy. 'Each party,' says Lingard, 'pertinaciously adhered to their own opinions.' The free British spirit broke out against foreign 'intrusion.' The clergy of Demetia, (a district of Britain,) says Lingard, carried their abhorrence of the Roman discipline to such an extreme that they punished the most trivial conformity (to it) with a long course of penance, and purified with fanatic scrupulosity every utensil which had been contaminated by the touch of a Romish priest.' We must remember that it is a Romish priest who is writing when we meet with such language; but the fact is admitted that abhorrence of Romish usages and Romish intrusion was even then the instinct of the Anglo-Saxon and Anglo-Catholic mind.

And, finally, when Augustine proposed, in conference with seven British Bishops, that they should conform and acknowledge the supremacy of the Bishop of Rome, they positively refused. Their reply was given by Dinoh, Bishop of Bangor, in Wales. It was expressed in the following noble words: 'Be it known to you, Augustine, beyond a doubt, that we are all and each of us obedient to the *Church of God*, and the Pope of Rome, and to every other true and pious Christian, to the extent of loving each of them, in word and deed, as the sons of God; but other obedience than this I do not know to be justly claimed and proved to be due to him whom you call "the Father of Fathers," (Pope.) And this obedi-

ence we are willing to give and perform to him and every other Christian continually; *but for any thing further, we are under the jurisdiction of the Bishop of Carlon-upon-Usk, (now St. Doirds,) who is, under God, to take the oversight of us, and teach us to pursue a spiritual life.'*"

#### ARCHBISHOP HUGHES ON PROTESTANTISM.

The *Freeman's Journal* reasons at length to-day: "That Protestantism is dangerous to the country; the Protestant clergy, differing and astray, furnish the people no safe guidance; the Protestant element of our society is the origin of the dangers gathering around the Federal Constitution of the States." And "all who love truth and sustain right must seek the counterbalancing power to disunion in the Catholic population of the country."—*N. Y. Express, Dec. 21, 1855.*

Let us estimate, ever so briefly, the opposing forces. Protestantism is turning to ashes—it fell to pieces long ago—and the flame which lighted it, is fluttering over a mass from which all vital heat is fast passing away. We could easily fill volumes with the confessions of its decay, made by its High-priests and Levites. It has itself sent forth books which record its deplored subjection to the spirit of the world, and its captivation to the influences of money. It has passed through scenes of degradation from which no moral organism ever revives, by human power, to a healthful existence. Its effort to cover the Catholic religion—through its Maria Monks, its Leahys and Gavazzis—with a garment of degradation, has recoiled upon itself. The breath of public sentiment has blown back the foul missives into its own face. Woman has turned, in native modesty, from the filthy recitals, and men have loathed the baseness which could assail the faith of saints and heroes with instrumentalities so brutal and shocking. Protestantism, misguided by hate and fear, has outraged the better sentiments of the American people. Its emptying churches will become the hollow monuments of a system so attenuated by long disease, as hardly to furnish an occasion for the formality of a funeral.

We need not concern ourselves much with the defunct spirit of the elder Protestantism: it can not sustain the free air of the country, nor keep pace with its career—let alone measure itself with the invincible heroism of the Church, here unfettered, welcomed, and at home. The new generation will take other paths than those of the old dissent. What has come down to them is scarcely more than an unbaptized infidelity. That deadly plant is as various in form and hue, as the minds in which it sprouts and vegetates.—*Freeman's Journal, Feb. 23, 1856.*

#### MR. BROWNSON'S VIEWS OF AMERICANS.

Though published some time since, the following is worth repeating. Americans should become familiar with the views entertained of them by Romish Editors, Prelates, and Priests:

"We are a mixed Protestant, Infidel, and Catholic people. The non-Catholic element, however, predominates; and owing to our vast extent of cheap and fertile lands, we are free from many of the material evils of older countries. But in real well-being, in the refinements of life, in the culture of the soul, in the higher cultivation, or in true national or individual virtue and happiness, we are far below the lowest Catholic State. We can boast only of our industry. Our literature is not worth naming; our newspapers, for the most part, are a *public nuisance*; our common schools amount to but little, and can not be named with those of Austria; we

have not a respectable library or university in the country; and the liberty we boast is merely the liberty of the mob, to govern us as it pleases. There is perhaps no people on earth that has less of moral and mental independence, or less individual freedom and manliness. We are slaves of committees, associations, caucuses, and a public opinion formed by ignorant and fanatical and lying lecturers, preachers, newspapers, and demagogues.—A man can be a free man here, and speak and act as a true man conscious of his individuality, only at the expense of becoming a Pariah, an outcast. No, my poor boy, refer not to the United States for evidence to justify the insane pretensions of self-deluded Protestantism.”—*Quarterly Review*, April, 1854.

#### ROME'S INTOLERANCE.

Rome's standard authorities inculcate the duty of putting heretics to death. “The blood of heretics is not called the blood of saints, no more than the blood of thieves, man-killers, and other malefactors, for the shedding of which, by order of justice, no commonwealth shall suffer.”—*Rhem. Test. Annot. upon Rev. 17 : 6*. See also, note on Matt. 13 : 29.

“Experience teaches, that there is no other remedy for the evil but to put heretics to death; for the Church proceeded gradually, and tried every remedy. At first, she merely excommunicated them; afterward she added a fine; then she banished them; and finally she was constrained to put them to death.”—*Bellarmin. de Laicis*, lib. iii. c. 21.

“Let the secular powers be compelled, if necessary, to exterminate to their utmost power all heretics denoted by the Church.”—*Gen. Coun. Lat. A.D. 1215*.

#### REGULATIONS FOR LENT.

The following prescriptions given by the Romish Bishops in this vicinity to the Papal laity, in regard to what they may eat and what they may drink, etc., strike Protestants strangely. But they are given, and those who receive them are taught to attach great importance to their faithful observance. We would suggest to them, the consideration of the teaching recorded in Matt. 15 : 11. But we submit the “Regulations:”

#### DIOCESE OF NEW-YORK.

The following are the regulations for Lent for the present year :

1. All the WEEK-DAYS of Lent, from Ash-Wednesday till Easter-Sunday, are fast days of precept, on one meal, with the allowance of a moderate collation.
2. The precept of fasting implies also that of abstinence from the use of flesh-meat. But by *dispensation* the use of flesh-meat is allowed in this diocese, at the principal meal on the Mondays, Tuesdays, and Thursdays of Lent, from the first Sunday until Palm-Sunday.
3. The use of meat is not allowed on Thursday next after Ash-Wednesday, nor on any day in the Holy Week, immediately preceding Easter-Sunday.
4. There is neither fast nor abstinence to be observed on Sundays of Lent, except Palm-Sunday, which is a day of abstinence from flesh-meat, but not a day of fast.
5. It is not allowed to use fish with flesh-meat at the same meal.



6. There is no prohibition to use eggs, butter, or cheese, provided the rules of quantity prescribed by the fast be complied with.

7. The Church excuses from the obligations of fasting, (but not of abstinence from flesh-meat, except in special cases of sickness, or the like,) the following classes of persons: 1st, the infirm; 2d, those whose duties are of an exhausting or laborious character; 3d, persons who are only attaining their growth; 4th, women in pregnancy, or nursing infants; 5th, those who are enfeebled by old age.

But these persons should be persuaded on just grounds that they are entitled to exemption from the precept—so that their not observing it may give no offense to their own conscience, nor scandal to their neighbor. For this purpose if they have any doubt, they will do well to consult their spiritual director, or their physician. They should, however, cherish the *interior spirit* of this holy season, the same as if they are able to comply with the exterior observance of fasting and mortification, a spirit of sorrow and compunction for sin; a spirit of prayer and recollection. This is the duty of ALL, and without this, the fast itself would be rejected by God.

The public religious exercises during Lent, in the churches of the city, to commence each evening at seven o'clock, will be

On Monday, in the Church of the Nativity.

On Tuesday, in St. James's, St. Joseph's, St. Vincent de Paul's, (French.)

On Wednesday, in St. Peter's, Most Holy Redeemer's, (German,) St. Francis Assisium, St. Francis Xavier's, St. Anne's, and Annunciation, Manhattanville.

On Thursday, in the Cathedral, St. Andrew's, St. Stephen's, St. Columba's, St. Bridget's, and St. Alphonsus'.

On Friday, in St. Mary's, Transfiguration, St. Nicholas', and Most Holy Redeemer's.

By order Most Rev. Archbishop HUGHES.

THOMAS S. PRESTON, Secretary.

NEW-YORK, January 28, 1856.

#### DIOCESE OF BROOKLYN.

We are authorized by the Rt. Rev. Dr. Loughlin to announce that the regulations for the Lent, for the Diocese of Brooklyn, will be the same as those above published for the diocese of New-York.

#### DIOCESE OF NEWARK.

1st. Every day during Lent, except Sunday, is a day of fast on one meal, which should not be taken before mid-day, with the allowance of a moderate collation in the evening.

2d. The precept of fasting implies also that of abstinence from the use of flesh-meat, but by *dispensation* the use of flesh-meat is allowed in this diocese at every meal on Sundays, except on Palm-Sunday, and at the principal meal on Mondays, Tuesdays, and Thursdays of Lent, from the first Sunday until Palm-Sunday.

3d. There is no prohibition to use eggs, butter, or cheese, provided the rules of quantity prescribed by the fast be complied with. Fish is not to be used at the same meals at which flesh-meat is allowed. Butter, or if necessary, lard, may be used in dressing fish or vegetables.

4th. All persons over seven years of age are bound to abstain from the use of flesh-meat, and all over twenty-one to fast according to the above regulation, unless

there be a legitimate cause of exemption. The Church excuses from the obligation of fasting, but not from that of abstinence from flesh-meat, except in special cases of sickness or the like, the following classes of persons: 1st, the infirm; 2d, those whose duties are of an exhausting or laborious character; 3d, women in pregnancy, or nursing infants; 4th, those who are enfeebled by old age. In case of doubt in regard to any of the above exemptions, recourse must be had to one's spiritual director, or physician.

All alike, however, should enter into the true spirit of this holy season, which is in a special manner a time of prayer, and sorrow for sin, of alms-giving and mortification.

By order of the Rt. Rev. Bishop,

V. BEAUDEVIN, Secretary.

NEWARK, *January 26, 1856.*

#### ROMISH HIERARCHY.

The Metropolitan Catholic Almanac, for 1856, gives the following statement, as comprising the hierarchy of the Papal Order, in the United States, at the present time:

##### PROVINCE OF BALTIMORE.

Most Rev. FRANCIS PATRICK KENRICK, D.D., Archbishop of Baltimore, consecrated June 6, 1830, and translated to this See, August 19, 1851.


Rt. Rev. MICHAEL O'CONNOR, D.D., Bishop of Pittsburgh, consecrated August 15, 1843, and transferred from Erie, December 20, 1853.

Rt. Rev. RICHARD V. WHELAN, D.D., Bishop of Wheeling, consecrated March 21, 1841.

Rt. Rev. JOHN MCGILL, D.D., Bishop of Richmond, consecrated November 10, 1850.

Rt. Rev. JOHN N. NEUMANN, D.D., Bishop of Philadelphia, consecrated March 28, 1852.

Rt. Rev. JOSUE M. YOUNG, D.D., Bishop of Erie, consecrated April 23, 1854.

 The Sees of Charleston and Savannah are vacant.

##### PROVINCE OF NEW-ORLEANS.

Most Rev. ANTHONY BLANC, D.D., Archbishop of New-Orleans, consecrated November 22, 1835.

Rt. Rev. MICHAEL PORTIER, D.D., Bishop of Mobile, consecrated November 5, 1826.

Rt. Rev. JOHN M. ODIN, D.D., Bishop of Galveston, consecrated March 6, 1842.

Rt. Rev. ANDREW BYRNE, D.D., Bishop of Little Rock, consecrated March 10, 1844.

Rt. Rev. JAMES O. VAN DE VELDE, D.D., Bishop of Natchez, consecrated February 11, 1849, and transferred from Chicago to Natchez, July 29, 1853.

Rt. Rev. AUGUSTUS MARTIN, D.D., Bishop of Natchitoches, consecrated December 30, 1853.

##### PROVINCE OF NEW-YORK.

Most Rev. JOHN HUGHES, D.D., Archbishop of New-York, consecrated January 7, 1838.

Rt. Rev. JOHN McCLOSKEY, D.D., Bishop of Albany, consecrated March 10, 1844.

Rt. Rev. JOHN FITZPATRICK, D.D., Bishop of Boston, consecrated March 24, 1844.

Rt. Rev. JOHN TIMON, D.D., Bishop of Buffalo, consecrated October 17, 1847.

Rt. Rev. BERNARD O'REILLY, D.D., Bishop of Hartford, consecrated November 10, 1850.

Rt. Rev. JOHN LOUGHLIN, D.D., Bishop of Brooklyn, consecrated October 30, 1853.

Rt. Rev. JAMES R. BAYLEY, D.D., Bishop of Newark, consecrated October 30, 1853.

Rt. Rev. LOUIS DE GESBRIAND, D.D., Bishop of Burlington, consecrated October 30, 1853.

Rt. Rev. DAVID BACON, D.D., Bishop of Portland, consecrated April 22, 1855.

#### PROVINCE OF CINCINNATI.

Most Rev. JOHN B. PURCELL, D.D., Archbishop of Cincinnati, consecrated October 13, 1833.

Rt. Rev. MARTIN J. SPALDING, D.D., Bishop of Louisville, consecrated September 10, 1848.

Rt. Rev. PETER P. LEFEVERE, D.D., Bishop of Zela *in part*, coadjutor and administrator of Detroit, consecrated November 21, 1841.

Rt. Rev. MAURICE DE ST. PALAIS, D.D., Bishop of Vincennes, consecrated January 14, 1849.

Rt. Rev. AMEDEUS RAPPE, D.D., Bishop of Cleveland, consecrated October 10, 1847.

Rt. Rev. GEORGE A. CARRELL, D.D., Bishop of Covington, consecrated November 1, 1853.

#### PROVINCE OF ST. LOUIS.

Most Rev. PETER RICHARD KENRICK, D.D., Archbishop of St. Louis, consecrated November 30, 1841.

Rt. Rev. MATHIAS LORAS, D.D., Bishop of Dubuque, consecrated July 28, 1837.


Rt. Rev. RICHARD P. MILES, D.D., Bishop of Nashville, consecrated September 16, 1838.

Rt. Rev. JOHN P. HENNI, D.D., Bishop of Milwaukee, consecrated March 19, 1844.

Rt. Rev. JOSEPH CRETIN, D.D., Bishop of St. Paul's, consecrated January 26, 1851.

Rt. Rev. JOHN LAMY, D.D., Bishop of Santa Fé, consecrated November 24, 1850.

Rt. Rev. ANTHONY O'REGAN, D.D., Bishop of Chicago, consecrated July 25, 1854.

 The See of Quincy, Ill., is vacant.

#### PROVINCE OF OREGON CITY.

Most Rev. FRANCIS N. BLANCHET, D.D., Archbishop of Oregon City, consecrated July 25, 1845.

Rt. Rev. MAGLOIRE BLANCHET, D.D., Bishop of Nesqually, consecrated September 27, 1846.



The dioceses of Fort Hall and Colville, are administered by Archbishop Blanchet.

#### THE PROVINCE OF SAN FRANCISCO.

Most Rev. JOSEPH S. ALEMANY, D.D., Archbishop of San Francisco, consecrated June 30, 1850, transferred to this See from Monterey, July 29, 1853.

Rt. Rev. THADDEUS AMAT, D.D., Bishop of Monterey, consecrated March 12, 1854.

#### APOSTOLIC VICARIATE OF INDIAN TERRITORY.

Rt. Rev. JOHN B. MIEGE, D.D., Bishop of Messena *in part*, and Vicar Apostolic of the territory east of the Rocky Mountains, consecrated March 25, 1851.

#### APOSTOLIC VICARIATE OF UPPER MICHIGAN.

Rt. Rev. FREDERICK BARAGA, D.D., Bishop of Amyzonian *in part*, and Vicar Apostolic of Upper Michigan, consecrated November 1, 1853.

The editors of the Almanac say:

"In the United States there are 7 archbishops, 33 bishops, 1761 priests, and 1910 churches, distributed among 41 dioceses and 2 apostolic vicariates, and showing, for the past year, an increase of 1 bishop, 57 priests, and 86 churches. During the year, 2 bishops and 21 priests departed this life, 1 was elevated to the episcopacy, and, besides these, about 115 whose names appeared on the catalogue of 1855, are not reported for 1856; whence, it appears that the total accession of priests during the year was nearly 200."

The number of incorporated Roman Catholic colleges is 26; of colleges not incorporated is 9; of male religious institutions, 49; of female religious institutions, 236. The number of their weekly periodicals in German, French, and English, is 19. They have also 1 monthly, 1 bi-monthly, 1 quarterly, and 1 annual.

#### CHURCH PROPERTY BILL.

The bill, passed by the Legislature of New-York, in relation to conveyances and devises of real and personal estate for religious purposes, has the following provisions:

"The first section provides that no grant, devise, etc., of personal or real estate, for the benefit of any person or his successors in any ecclesiastical office, shall vest any estate or interest in such person or in his successors; and no such grant, devise, etc., by the designation of any such ecclesiastical office, shall vest any estate or interest in any of his successors. This section shall not be deemed to admit the validity of any such grant, devise, etc., heretofore made.

"SEC. 2 Provides that no grant, etc., of real estate dedicated to purposes of religious worship, shall vest any title, etc., in any person to whom it is made, unless it be made to a corporation under the act for the Incorporation of Religious Societies, or the act for the Incorporation of Societies to Establish Free Churches.

"SEC. 3 Provides that any real estate heretofore devised, etc., to any person in any ecclesiastical office; shall be held in trust for the benefit of the congregation or society using the same, and shall, upon the death of the person in whom the estate is vested, vest in the religious corporation enjoying such real estate.

"Sec. 4 Provides, if no such religious corporation is in existence, then the title to such real estate shall vest in the people of the State of New-York.

"Sec. 5 Provides, that when the title shall vest in the people of the State, it shall be the duty of the Attorney-General of the State, as soon as the religious congregation or society for whose benefit such real estate was devised, shall become legally incorporated as a religious corporation, to convey to such corporation all the right, etc., of the people of the State in such real estate."

#### CHURCH PROPERTY CONFISCATED.

Since the fact has been well settled that the Rt. Rev. Bishop O'Reilly was on board the Pacific, and that he is probably lost, a question of much interest concerning the property of the Roman Catholic Churches in Connecticut has arisen. He was the Bishop of the Hartford Diocese, and the Roman Catholic Church property in this city, and probably in this State, stood in his individual name.

At the last session of the Legislature of this State, a law was passed providing that no devise, lease, grant, or conveyance, to or for any person in any ecclesiastical office, shall vest any estate or interest in his successor; that no property appropriated to purposes of religious worship, or for burial, shall vest in any person or persons, unless they be incorporated in accordance with a law of this State; that any church property heretofore devised or conveyed to any individual, shall be deemed to be held in trust, for the benefit of the society or congregation using the same, and shall upon the death of such individual vest in the religious corporation formed by such society, provided such corporation, organized in accordance with the laws of this State, is in existence at the time of the death of such individual. But in case the property is held by an individual, and there be no such corporate body, then it is enacted:

"Section 4. In the event of such congregation or society shall not be incorporated as aforesaid, then, and in that case, *the title of such real estate shall vest in the State of Connecticut*, in the same manner and with the same effect, as if the person holding the title thereto, had died intestate, and without heirs capable of inheriting such real estate."

The next section provides that the treasurer shall deed said property to the corporation of such congregation, when it shall be formed in accordance with the laws of Connecticut.

It is now probable that Bishop O'Reilly is dead. He held several churches and other real estate, for the use of Roman Catholic congregations; they were not organized into corporate bodies, and this remarkable law confiscates the entire property.—*Hartford Times*.

#### ROME'S COURTESY TO AMERICANS!

The American residents at Rome, whose number increases yearly, and is now about 2500, have in contemplation to erect, in that city, a Protestant church, for their own special use. The following conditions will be imposed upon the project by the Pope: First, That the Church shall be erected beyond the walls of Rome, near the "Gate of the People," and, as it is believed, in the vicinity of the English Protestant Church; and, secondly, that it shall not have, externally, the appearance of a church, nor possess either tower or bells.—*Col. Presb.*, March 8, 1856.

## MORTAL SINS IN UPPER CANADA.

Rev. Armand Francis Mary De Charbonnel, Bishop of Toronto, has recently (Feb., 1856) issued a pastoral letter, in which, among other things, he says :

"Parents and guardians are guilty of *mortal* sin if their children about seven years old do not know the Apostles' Creed, the Lord's Prayer, the Commandments, the manner of hearing Mass and of making their Confession with sincerity and contrition.

"Catholic electors in this country, who do not use their electoral power in behalf of separate schools, are also guilty of *mortal* sin. Likewise parents not making the sacrifices necessary to secure such schools, or sending their children to mixed schools.

"Moreover the Confessor who would give absolution to such parents, electors, or legislators as support mixed schools to the prejudice of separate schools, would be guilty of a *mortal* sin.

"It is a gross and very common error to believe that to drink in violation of one's pledge is a sin in *itself*. To drink beyond measure is a mortal or venial sin of intemperance according to the degree of drunkenness ; but to drink with moderation, though in violation of one's pledge, is not a sin unless the pledge has been taken with an obligatory intention, or by way of a vow or oath ; which should never be done without a spiritual father's advice. Hence if two persons, of whom one is pledged and the other not, exceed to the same extent, both commit the same sin : if both drink without being affected by it, neither sins ; and still the pledge is very useful, just as the scapular, which one can quit without any sin at all.

"Therefore in confession, drunkards should mention the degree of intemperance committed, rather than the pledge they broke, and take the resolution of frequenting the Sacraments, which are incomparably more efficacious than any pledge whatever.

"It is a pagan practice to spend much for show in the funerals of friends, and nothing in good works for the repose of their souls. Formerly, pious foundations were made, and masses offered up, in conformity with the teachings of the Church, for the deliverance of the dear departed. Now-a-days one might say that either there is no more Purgatory, or no belief in it."

## POPULATION OF ROME.

The General Vicariate of Rome has just published an official census of the population of Rome for the year 1855. In all, there are 177,461 inhabitants, among whom there are 36 bishops, 1226 secular priests, 2213 monks and other "religious," 1919 nuns, and 687 seminarists. At Rome, therefore, there are in all *five thousand and eighty-one* priests, monks, nuns, and seminarists—that is to say, one to every thirty-five inhabitants.—*New-Orleans Creole*, March 15, 1856.

## A ROMISH SUNDAY SCENE IN CANADA.

Sunday, the 6th instant, being one of the festival-days of the Romish Church, the Epiphany or the Feast of the Kings, the Association of St. Francis Xavier turned out, and headed by the Hon. W. Nelson, Protestant Mayor of the city, and



Mr. Chauveau, the Superintendent of Education in Lower Canada, went to the church of St. Peter to attend mass, take part in some ceremonies and listen to the religious instruction of the Rev. Father Honorat. After church the same parties went to a grand dinner served in one of the halls of the Christian Friars, to listen to a discussion on the Immaculate Conception of the Virgin, carried on by children. After which, the proclamation of the new dogma in Rome was acted by the pupils of the Friars, several of them being dressed as Zouaves, and British and French officers. A distinguished Turkish chief, Aga at Silistria, and converted a year ago in Rome, by his Lordship of Montreal, made also his appearance in rich oriental costume, and gave an account of his conversion, which created great applause, and was very pious and edifying. The Mayor afterwards made a speech, and spoke in terms of admiration for all the good effected by Romish associations, after which Mr. Chauveau followed in a humorous speech. If we notice these facts, it is because they are peculiar to Lower Canada, and show the overpowering influence of Romanism here. In no other country would a nominally Protestant Mayor worship publicly on Sunday with Romanists, and comply with the ceremonies, the most obnoxious, of Romanism, namely, those connected with the Mass and the Immaculate Conception. Nowhere else, unless under despotic governments, would the superintendent of education, in a mixed population, thus insult Protestant feeling and public decency, by desecrating the Sabbath, and sanctioning theatricals, amidst the youth intrusted to his care.—*Mont. Wit.*, Jan., 1856.

#### COST OF REPOSING A SOUL, ETC.

Some weeks ago an Irish Catholic, named Quigley, who belonged in this city, lost his life on the railroad. His wake was celebrated at the house of a brother-in-law, Connel by name. To raise the requisite funds, recourse was had to a deposit of \$100 which the deceased had in a savings bank. It appears that one Daniel Driscoll, with the consent of Quigley's widow, drew the money from the bank, and that all but \$20 of it was spent. Afterward Driscoll was arrested for procuring the money improperly, and on the trial the following curious "bill" was offered in evidence:

D. DRISCOLL, Esq.:

Bot. of JOHN O'BRIEN, Jan. 17.

5 gal. of Whiskey, .....	3s.	\$1 88
4 gal. Dark Brandy, London Dock, .....	24s.	12 00
1 gal. Wine, .....	16s.	2 00
$\frac{1}{2}$ lb. Tea, .....	3s.	0 38
5 lbs. Sugar, .....	8c.	0 40
5 lbs. Crackers, .....	10c.	0 50
6 doz. Pipes, .....	4c.	0 24
2 lbs. Tobacco, .....	16c.	0 32
10 lbs. Cheese, .....	1s.	1 25
4 lbs. Sperm Candles, .....	3s.	1 50

Rec'd Payment,

JOHN O'BRIEN.

Beside the above there was an item of \$3 to the priest for "reposing the soul" of Quigley.

Driscoll was discharged.—*Rochester American*, Jan., 1855.

Dr. AMERICAN AND FOREIGN CHRISTIAN UNION, in account with ANSON G. PHELPS, Treasurer, Cr.  
for the year ending the Thirty-first day of March, 1856.

1855. Ap'l 1	To balance from old account, . . . . .	241 88	1856. Ap'l 1	By this amount paid for Missionary Labor at home and abroad, outlays of Missionaries, expenses of Missionary Stations, Preceding Liabilities, etc., . . . . .	52,009 74
	To this amount received from subscribers to the Magazine, and for Publications sold, . . . . .	7,513 06		By this amount paid for Salary to the Secretaries and General Agent, . . . . .	5,000 00
	To this amount received from Legacies, . . . . .	2,373 89		By this amount paid for Insurance and Interest on bond given for the Society's House, . . . . .	964 90
	To this amount received for the Foreign Field, . . . . .	1,113 80		By this amount disbursed for clerk-hire, postages, light, fuel, and incidentals, . . . . .	1,950 90
	To this amount received in Donations, Church Collections, from Agents, and all other sources, . . . . .	58,329 81		By this amount paid for printing the Magazine, for printing paper, and the gratuitous distribution of Books and Tracts, . . . . .	7,732 37
				By balance on hand to the debt of new account, . . . . .	1,914 53
					\$69,572 44
1856. Ap'l 1	To balance from old account, . . . . .	\$69,572 44			
		1,914 63			

The collections and subscriptions in this country and abroad, reported to this date, in behalf of the Chapel in Paris, France, amounting to \$12,400, are not included in the present account.\*

We, the subscribers, have examined the above account, and find the same correct, and a balance in the hands of the Treasurer of nineteen hundred and fourteen dollars and fifty-three cents.

MORTIMER DE MOTTE, }  
DANIEL FANSHAW, } Auditors.

\* Dr. Heather's collections for the Irish Home Missionary Society, amounting to \$9202, were included in the Treasurer's Account for 1855.

# LIFE DIRECTORS

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### AMERICAN AND FOREIGN CHRISTIAN UNION.

*(Those marked \* are deceased.)*

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 Dwight, Rev. E. S., Amherst, Mass.  
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 Haines, Job, Newark, N. J.  
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 Hall, Rev. A. C., Rochester, N. Y.  
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 Hardenburgh, Rev. Jas. B., D.D., New-York City.  
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 \*Holt, Rev. Edwin, in part, Madison, Ind.  
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 Hovey, Rev. George L., Greenfield, Mass.  
 How, Rev. Samuel B., D.D., New-Brunswick, N. J.  
 Howland, S. S., Esq., New-York City.  
 Hoyt, Rev. Nathan, D.D., Athens, Geo.  
 Hoyt, Rev. James, Orange, N. J.  
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 \*Hubbard, Hon. Samuel, Boston, Mass.  
 Hubbard, Samuel T., Esq., Brooklyn, N. Y.  
 Hull, Rev. Joseph D., South-Reading, Mass.  
 Huston, Rev. Lorenzo Dow, Cincinnati, O.  
 Hutchinson, Robert, Savannah, Geo.

Ingraham, Rev. Ira, Geneva, N. Y.

Janeway, Rev. J. J., New-Brunswick, N. J.  
 Jenkins, Mrs. Catharine, Churchtown, Pa.  
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